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*On the Kāçmīrī Verb.*—By G. A. GRIERSON, C.I.E., PH.D., I.C S.

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The Kāçmīrī Verb is treated in the *Akhyāta-* and *Kṛdanta-prakriyās* of Īçvara-kaula's *Kaçmīraçabdāmṛta*.

Verbal roots may end either in a consonant or in a vowel. When a root ends in a consonant, the vowel अ *a* is added to assist the pronunciation. Thus the root कर् *kar* is written कर *kar<sup>a</sup>*. It is still, however, considered to be a root ending in a consonant and is referred to as such. The final अ *a* is dropped before adding the conjugational suffixes. For this reason, throughout this series of papers, I shall so far depart from the rule of strict transliteration, that I shall not write the final अ *a* of roots ending in consonants, although that final अ *a* will be written in the Nāgarī character.

When a root ends in a vowel, that vowel is always इ *i*. There are only eight of these roots, of which five belong to the first, and three to the third conjugation, as follows,—

First Conjugation.—खि *khi*, eat ; चि *ci*, drink ; दि *di*, give ; नि *ni*, take ; and हि *hi*, take.

Third Conjugation.—ज़ि *zi*, be born ; पि *pi*, fall ; and यि *yi*, come

As in the above examples, all verbs will be quoted under their root-forms.

Excepting the verbs नि *ni*, take, दि *di*, give, and यि *yi*, come, all verbs whose roots end in vowels change the final इ *i* to य *ya(ě)* throughout (viii. ii. 11). Thus, the present participle of all these verbs is made by adding वान् *wān* to the root. But the present participle of खि *khi*, eat, is खिवान् *khiwān*, not खवान् *khyawān*. On the other hand, the present participle of नि *ni*, take, is निवान् *niwān*, not न्यवान् *nyawān*. This rule is a most important one, and will be met over and over again in the following pages.

### Conjugation.

There are three conjugations of verbs. They only differ in the formation of the Causal Voice, and of the past participles and of the tenses derived from them. Their consideration is postponed till these tenses come to be dealt with.

### Voice.

There are three voices: the Active, the Passive, and the Causal.

#### THE ACTIVE VOICE.

This is formed by adding the conjugational suffixes to the root direct according to the rules to be hereafter detailed.

#### THE PASSIVE VOICE.

This is formed by conjugating the oblique form of the verbal noun in उन् *un*, that is to say, the shortened form of the Instrumental Singular which is used before post-positions, and which ends in अन *an<sup>a</sup>*, with the verb यि *yi*, come, which may either precede or follow. Thus, from the verb कर *kar*, make, the verbal noun is करुन् *karun*. The oblique form of this is करन *karan<sup>a</sup>*, and the Passive is करन यि *karan<sup>a</sup> yi*, be made, literally, come into making. Compare the Hindī देखने में आता है *dēkh'nē mē ātā hai*, it comes into seeing, it is seen (viii. i. 49).

Examples of the use of the Passive are (viii. i. 50).

रनन यिवान् कुद् बत *ranan<sup>a</sup> yiwān chuh bat<sup>a</sup>*, the rice is coming into cooking, i.e., is being cooked.

पानय् कुह् यिवान् करन *pāna-y chuh yiwān karan<sup>a</sup>*, he, himself, is being made.

Even neuter verbs can take the passive form, without, in this case, changing their meaning (viii. i. 51). Thus,—

जोतान् कुह् *zōtān chuh*; or

जोतन यिवान् कुह् *zōtan<sup>a</sup> yiwān chuh*, he is shining. The latter example is literally, he is coming into shining.

दजान् कुह् *dazān chuh*, or

दजन यिवान् कुह् *dazan<sup>a</sup> yiwān chuh*, he is burning.

The root बोज् *bōz*, hear, when used in the passive means 'see' (viii. i. 52). Thus,—

बोजान् कुह् *bōzān chuh*, he hears, but.

बोजन यिवान् कुह् *bōzan<sup>a</sup> yiwān chuh*, he is being seen.

बोजन आव् *bōzan<sup>a</sup> āv* (*āv*, is the irregular past tense of *yi*), he was seen.

बोजन यियि *bōzan<sup>a</sup> yiyi*, he will be seen.

If we want to express the passive of the verb 'to hear,' we must use a periphrasis. Thus,—

बोजनस् अन्दर् यिवान् कुह् *bōzanas andar yiwān chuh*, he is coming into hearing, he is being heard.

The root गर *gar*, work metal, may mean 'to become hard' in the Passive (viii. i. 53). Thus,—

गरन यिवान् कुह् *garan<sup>a</sup> yiwān chuh*, it is being worked, or it is becoming hard.

The root नि *ni*, take, may mean 'to have the attention distracted' in the Passive (viii. i. 55). Thus,—

निन यिवान् कुह् *nin<sup>a</sup> yiwān chuh*, he is being distracted, or he is being taken.

The root हि *hi*, take, may mean 'to be engaged in' in the Passive (viii. i. 56). Thus, ह्यन यिवान् कुह् *hyan<sup>a</sup> yiwān chuh*, he is engaged (in a business), or he is being taken.

The root डेष *dēṣ*, see, is irregular. Its Passive is formed thus, द्रेष्ठ् यिवान् कुह् *drēṣṭh yiwān chuh*, he is being seen (viii. i. 54).



In adding this termination अन *an<sup>a</sup>*, we must remember that in the case of the verbs नि *ni*, take, दि *di*, give, यि *yi*, come, the first अ *a* is elided (viii. ii. 11). Thus, निन यिवान् कुह् *nin<sup>a</sup> yiwān chuh*, he is being taken.

दिन यिवान् कुह् *din<sup>a</sup> yiwān chuh*, he is being given.

यिन यिवान् कुह् *yin<sup>a</sup> yiwān chuh*, it is being come by him, *i.e.*, he is coming. In the case of other verbs ending in इ *i*, that vowel becomes य् *y*. Thus,—

खि *khi*, eat, ख्यन यिवान् कुह् *khyan<sup>a</sup> yiwān chuh*, he is being eaten.

हि *hi*, take, ह्यन यिवान् कुह् *hyan<sup>a</sup> yiwān chuh*, he is being taken

चि *ci*, drink, च्यन यिवान् कुह् *cyan<sup>a</sup> yiwān chuh*, it is being drunk.

#### THE CAUSAL VOICE.

A root is made causal by adding अनाव् *anāw* (viii. iv. 2, 3). Thus, कर *kar*, make; करनाव् *karanāw*, cause to make. So, in the present tense, करान् कुह् *karān chuh*, he makes; करनावान् कुह् *karanāwān chuh*, he causes to make.

Exceptions—

The root वुफ् *wuph*, fly, is regular. Thus, वुफनावान् कुह् *wuphanāwān chuh*, he causes to fly. But when the causal verb means ‘to incite,’ the *n* is changed to *l* (viii. iv. 4). Thus, वुफलावान् कुह् *wuphalāwān chuh*, he incites.

Intransitive roots containing three *akṣaras* omit the अन् *an* of अनाव् *anāw* in forming causals (viii. iv. 7). Thus,—

From—

व्वबर *wōbar*, be finished.

व्वबरावान् कुह् *wōbarāwān chuh*, he finishes.

कात्तर *kātsar*, be tawny.

कात्तरावान् कुह् *kātsarāwān chuh*, he makes tawny.

कुमल *kumal*, be tender.

कुमलावान् कुह् *kumalāwān chuh*, he makes tender.

चौखर *cōkhar*, be contracted.

चौखरावान् कुह् *cōkharāwān chuh*, he makes contracted.



काँकन <i>tshāṭtshan</i> , be light.	काँकनावान् कुह् <i>tshāṭtshanāwān chuh</i> , he makes light.
मन्दक <i>mandach</i> , be ashamed.	मन्दकावान् कुह् <i>mandachāwān chuh</i> , he makes ashamed.
वज्रल <i>wōzal</i> , be red.	वज्रलावान् कुह् <i>wōzalāwān chuh</i> , he makes red.
समख <i>samakh</i> , become visible.	समखावान् कुह् <i>samakhāwān chuh</i> , he makes visible.
व्यपज <i>wōpaz</i> , be born.	व्यपजावान् कुह् <i>wōpazāwān chuh</i> , he produces.

This exception does not apply to transitive verbs, which are regular.  
Thus,—

कमव <i>kamav</i> , earn.	कमवनावान् कुह् <i>kamavanāwān chuh</i> , he causes to earn.
कतर <i>katar</i> , slice.	कतरनावान् कुह् <i>kataranāwān chuh</i> , he causes to cut in slices.
कपट <i>katat</i> , cut (clothes).	कपटनावान् कुह् <i>katatanāwān chuh</i> , he causes to cut.

The root वुष् *wuṣṇ*, be hot, also drops the अन् *an*. Thus, वुष्णावान् कुह् *wuṣṇāwān chuh*, he makes hot (viii. iv. 8).

The verbs वुज् *wuz*, be awake; वड *bōḍ*, dive; लार *lār*, touch; पिल *pil*, arrive; काम्प *kāmp*, tremble, and रज्ज *ranz*, be pleased, add optionally अव् *av*, instead of अनाव् *anāv* (viii. iv. 5, 14). Thus, वुज्जवान् कुस् *wuzawān chu-s*, or वुज्जनावान् कुस् *wuzanāwān chu-s*, he wakens him. So काम्पवान् कुस् *kāmpawān chu-s*, or काम्पनावान् कुस् *kāmpanāwān chu-s*, he causes him to tremble. The root प्रस *pras*, be born, has three forms (viii. iv. 5, 15); viz. प्रसवान् कुह् *prasawān chuh*; प्रसनावान् कुह् *prasanāwān chuh*, and पीनवान् कुह् *pīnawān chuh*, he causes to bear children.

The verb यि *yi*, come, makes its causal अननाव *ananāw*. [This is really the causal of अन *an*, bring]. Thus, अननावान् कुह् *ananāwān chuh*, he causes to bring.

The root फट *phaṭ*, be split, makes its causal फाटवान् कुह् *phāṭawān chuh*, or फाटनावान् कुह् *phāṭanawān chuh* (viii. iv. 17).

With regard to roots ending in इ *i*, the following are the forms (viii. iv. 9–13).

## SIMPLE VERB.

## CAUSAL.

पि *pi*, fall.पावान् कुह् *pāwān chuh*, he causes to fall.दि *di*, give.दावान् कुह् *dāwān chuh*, or दिवनावान् कुह् *diwanāwān chuh*, he causes to give.नि *ni*, take.न्यावान् कुह् *nyāwān chuh*, or निवनावान् कुह् *niwanāwān chuh*, he causes to take.चि *ci*, drink.चावान् कुह् *cyāwān chuh*, or चावनावान् कुह् *cyāwanāwān chuh*, he gives to drink.खि *khi*, eat.ख्यावान् कुह् *khyāwān chuh*, or ख्यावनावान् कुह् *khyāwanāwān chuh*, he gives to eat.हि *hi*, take.ह्यावान् कुह् *hyāwān chuh*, or ह्यवनावान् कुह् *hyawanāwān chuh* (sic), he causes to take.

Regarding यि *yi*, come, see *supra*, p. 5.

Regarding जि *zi*, be born, see *post*, p. 9.

Other verbs of the **third conjugation** form their causals by adding *arāw* (viii. iv. 20). Before this,—

if the root vowel is अ *a* it becomes अ̄ *ā*.

आ *ā* „ आ̄ *ā̄*.

ए *ē* „ ई̄ *ī̄*.

ओ *ō* „ ऊ̄ *ū̄* (viii. iv. 27).

Moreover,—

if the final consonant of the root is त् *t* it becomes त्स *ts*.

द *d* „ ज *z*.

न् *n* or न्न *nn* „ ञ् *ñ* (viii. iv. 25).

[The only root of the third conjugation which ends in थ् *th* is पाथ् *pāth*, become, and, according to my Pandit, its causal is regular, पाथनावान् कुह् *pāthanāwān chuh*. पाक्रावान् कुह् *pāts<sup>h</sup>rāwān chuh*, is possible, but unusual].

कल *kal*, be dumb.

कल्रावान् कुह् *ka<sup>l</sup>rāwān chuh*, he makes dumb.

गव *gōb*, be too heavy.

गवरावान् कुह् *gōbarāwān chuh*, he makes too heavy.

व्यठ *vyath*, be fat.

व्यठ्रावान् कुह् *vyath<sup>a</sup>rāwān chuh*, he makes fat.

कान *kān*, be one-eyed.

काज्रावान् कुह् *kāñ<sup>a</sup>rāwān chuh*, he makes one-eyed.

ठीक *thik*, stand firmly.

ठीक्रावान् कुह् *thik<sup>a</sup>rāwān chuh*, he makes to stand firmly.

तेज *tēz*, be sharp.

तीज्रावान् कुह् *tiz<sup>a</sup>rāwān chuh*, he makes sharp.

ब्रेठ *brēṭh*, be a fool.

ब्रीठ्रावान् कुह् *brīth<sup>a</sup>rāwān chuh*, he makes foolish.

पोठ *pōṭh*, be fat.

पूठ्रावान् कुह् *pūth<sup>a</sup>rāwān chuh*, he makes fat.

लोक *lōk*, be small.

लूक्रावान् कुह् *lūk<sup>a</sup>rāwān chuh*, he makes small.

वत *chat*, be white.

वज्रावान् कुह् *chats<sup>a</sup>rāwān chuh*, he makes white.

तत *tat*, be hot.

तज्रावान् कुह् *tats<sup>a</sup>rāwān chuh*, he makes hot.

थद *thad*, be high.

थज्रावान् कुह् *thaz<sup>a</sup>rāwān chuh*, he elevates.

श्वद *ṣōd*, be pure.

श्वज्रावान् कुह् *ṣōz<sup>a</sup>rāwān chuh*, he purifies.

बन *ban*, be.

बज्रावान् कुह् *bañ<sup>a</sup>rāwān chuh*, he causes to be.

तन *tan*, be thin.

तज्रावान् कुह् *tañ<sup>a</sup>rāwān chuh*, he makes thin.



The verb चक *tsök*, if it means 'be sour,' makes its causal चक्रावान् कुह् *tsök<sup>a</sup>rāwān chuh*; but if it means 'be angry,' its causal is चुक्रावान् कुह् *tsuk<sup>a</sup>rāwān chuh*. The verb खल *khal*, be loose, makes its causal खल्रावान् कुह् *khal<sup>a</sup>rāwān chuh*, or खज्रावान् कुह् *khaj<sup>a</sup>rāwān chuh*.

The following verbs form their causals optionally by adding either *anāw*, or *arāw*, (viii. iv. 19, 21, 22, 23).

First Conjugation : चक *chak*, scatter ; छप *chap*, pass time ; ज्ञेन *tsēn*, know by a sign ; मान *mān*, confess.

Second Conjugation : चल *tsal*, flee ; चन्न *tshyann*, be split ; थक *thak*, be weary ; फस *phas*, be entangled ; फुट *phut*, be broken ; फल्ल *phöll*, expand (of a flower) ; मष *maṣ*, forget ; राव *rāv*, be lost ; कख *hökh*, be dry ; कत्त *höts*, decay ; अप *çrap*, be digested.

Third Conjugation : द्यठ *tyaṭh*, be bitter.

Thus, ज्ञीज्रावान् कुह् *tsiñ<sup>a</sup>rāwān chuh*, or ज्ञेनगावान् कुह् *tsēnanāwān chuh*; चल्रावान् कुह् *tsal<sup>a</sup>rāwān chuh*, or चलनावान् कुह् *tsalanāwān chuh*; द्यठ्रावान् कुह् *tyaṭh<sup>a</sup>rāwān chuh*, or द्यठनावान् कुह् *tyaṭhanāwān chuh*.

The root चक *chak* does not alter its meaning in the causal in *arāw*. Thus, चकान् कुह् *chakān chuh*, चक्रावान् कुह् *chak<sup>a</sup>rāwān chuh*, both mean 'he scatters.' To give a causal meaning it has चकनावान् कुह् *chakanāwān chuh*, or चक्रनावान् कुह् *chak<sup>a</sup>ranāwān chuh*.

The root छप *chap* has for its causal छप्रावान् कुह् *chap<sup>a</sup>rāwān chuh*, छपनावान् कुह् *chapanāwān chuh*, or छूप्रावान् कुह् *chöp<sup>a</sup>rāwān chuh*.

The following verbs of the third conjugation form their causals in *anāw*, and not in *arāw* (viii. iv. 17). कत्त *k<sup>a</sup>ts*, be wet ; गवह *gōh*, shine ; ग्रक *grak*, boil over ; ज़ोत *zōt*, shine ; टक *t<sup>a</sup>k*, run ; तेल *tēl*, smart ; तोष *tōṣ*, be satisfied (according to my Paṇḍit, this verb belongs to the 2nd conjugation) ; दोर *dōr*, run ; नाँप *nāṇp*, shine ; नील *nīl*, become blue ; पिस *pis*, boil over ; पेड *pēḍ*, exude ; पोर *pōr*, be competent ; प्रार *prār*, wait (according to my Paṇḍit, this verb belongs to the 2nd conjugation) ; फब *phab*, be excellent ; फर *phar*, be stolen ; फल *phal*, become old (of clothes) ; फुग *phuḡ* or फुह *phuh*, be inwardly angry ; फेर *phēr*, go round ; फोर *phōr*, quiver (according to my Paṇḍit, this verb belongs

to the 2nd conjugation); बाद *bād*, be powerful; बास *bās*, become clear (according to my Paṇḍit, this verb belongs to the 2nd conjugation); बुढ़ *bud*, be old; ब्रज *braz*, shine; याप *yāp*, pervade; रंब *ramb*, be beautiful; रस *ras*, be full of juice; रोच *rōts*, be preferred; रोट *rōt*, be stopped; रूढ़ *rād*, persistently follow; रूण *raṇ*, be worn out; ल्यड *lyad*, be conquered; लोर *lōr*, become deficient. Thus, कच्ननावान् कुह् *k<sup>a</sup>tsanāwān chuh*, not कच्त्रावान् कुह् *k<sup>a</sup>ts<sup>a</sup>rāwān chuh*.

All causal verbs in *<sup>a</sup>rāw*, may optionally drop the syllable *āw* in the termination, and add *<sup>a</sup>r* instead of *<sup>a</sup>rāw* (viii. iv. 24). Thus,—

Instead of—

We may have—

कल्त्रावान् कुह् *kal<sup>a</sup>rāwān chuh*

कल्त्रान् कुह् *kal<sup>a</sup>rān chuh*

ग्वब्रावान् कुह् *gōb<sup>a</sup>rāwān chuh*

ग्वब्रान् कुह् *gōb<sup>a</sup>rān chuh*

चक्रावान् कुह् *tsōk<sup>a</sup>rāwān chuh*

चक्रान् कुह् *tsōk<sup>a</sup>rān chuh*

and so on.

The following verbs form their causals by merely lengthening their root vowels (viii. iv. 28).

तर *tar*, be crossed. Causal तारान् कुह् *tārān chuh*, he crosses.

मर *mar*, die. मारान् कुह् *mārān chuh*, he kills.

डल *ḍal*, pass over. डालान् कुह् *ḍālān chuh*, he causes to pass over.

लग *lag*, be with. लागान् कुह् *lāgān chuh*, he unites.

When मर *mar* (18, 28), means ‘unite,’ and when लग *lag* (28) means ‘suffer pain,’ or ‘fit,’ they are regular. Thus, मरनावान् कुह् *maranāwān chuh*, he causes to unite; लगनावान् कुह् *laganāwān chuh*, he causes to suffer pain.

The following are quite irregular,—

जि *zi*, be born. Causal ज़ोव्रान् कुह् *zōv<sup>a</sup>rān chuh*, he brings forth (26).

खस *khas*, ascend. खारान् कुह् *khārān chuh*, he causes to ascend (29).

वस *vas*, descend. वारान् कुह् *wārān chuh*, he brings down (29).



श्रृंग *çöng*, go to sleep.

सावान् कुह् *sāwān chuh*, he puts to sleep (30).

दज्ज *daz*, burn.

जालान् कुह् *zālān chuh*, he burns (act.) (31).

डेष *ḍēṣ*, see.

हावान् कुह् *hāwān chuh*, he shows (32).

गक्क *gatsh*.

पकनावान् कुह् *pakanāwān chuh*, he drives.

गक्कनावान् कुह् *gatshānāwān chuh*, he despatches (33).

Thus, गोवून् पकनावान् कुह् *gōvūn pakanāwān chuh*, he drives the cows;

गंगाय गक्कनावान् कुस् *gaṅgāy<sup>a</sup> gatshānāwān chu-s*, he sends him to the Ganges.

व्वथ *wōth*, rise.

तुलान् कुह् *tulān chuh*, he raises, he lifts up; but व्वथनावान् कुह् *wōthanāwān chuh*, he causes so and so to rise (34).

### Verbal Suffixes.

Before proceeding to the consideration of the conjugation of the verb, it is necessary to describe in detail one remarkable feature of the Kāçmīrī language, which it shares with other languages of the North-Western group of the Indo-Aryan Vernaculars, namely, the facility with which the meaning of the verbal stem can be modified by the addition of suffixes. Indeed, it may be said that, given the form of a tense-stem, there is usually no conjugation, in the proper sense of the word, at all. In most cases, suffixes, which may be added, or detached, at pleasure, and most of which have an independent recognised existence, are added, and give the various modifications of meaning which we designate number and person, or of negation, affirmation, and so on, by forming true compound words, and without becoming merged in the base in the form of terminations. Thus, take the word कर् *kar<sup>u</sup>*. This means 'made,' and may mean, 'made by me,' 'made by us,' 'made by him' and so on. That is to say, it means, 'I made,' 'we made,' 'he made,' &c. If we wish to lay stress on the person who made, we may say तस्मि कर् *tam<sup>i</sup> kar<sup>u</sup>*, 'by him made,' i.e., 'he made.' Instead, however of using तस्मि *tam<sup>i</sup>*, the iustriental singular of the third



personal pronoun, in Kāṣmīrī we may optionally add the suffix न् *n*, which means 'by him,' just as much as तन्नि *tan̄i* does, and we get करन् *karu-n*, which also means 'made by him,' or 'he made.' Suppose we want to express who was made by him, and that the person is the speaker, then we can say बृह् करन् *bōh karu-n*, 'I was made by him,' i.e., 'he made me.' Instead, however, of बृह् *bōh*, we may add the suffix अस् *as*, which means 'I.' We thus get करन्स् *karu-n-as*, 'I was made by him,' i.e., 'he made me.' Again, if we wish to emphasise the fact that I was the person made, we can add the suffix ति *ti*, and we get the form करन्स्ति *karu-n-as-ti*, which means, 'I also was made by him,' 'he made me also.' Again, if we want to make the verb interrogative, we can add, after all these, the interrogative particle, आ *ā*, thus, करन्स्त्या *karu-n-as-ty-ā*, 'was I also made by him?' 'did he make me also?'

The above examples will show the freedom with which these suffixes are used in Kāshmirī. They can be combined almost *ad infinitum*. These suffixes may be divided into two classes, adverbial and pronominal, and in this order, I now proceed to discuss them.

#### ADVERBIAL SUFFIXES.

These suffixes are added to all verbs. Before all these the final ह् *h* of a verbal form is elided (iv. 131). The ordinary rules of *sandhi* also occur. Thus *i* and *u* before *ā* become *y* and *w* respectively, *ya* (*ē*) + *ā* becomes *yā*, and *a* + *ā* becomes *ā*.

1. न् *n*<sup>a</sup>. This negatives the verb (viii. i. 13). Thus,—

करान् कुह् <i>karān chuh</i> , he makes.	करान् कुन <i>karān chun</i> <sup>a</sup> , he does not make.
--	--

करान् किह् <i>karān chih</i> , they make.	करान् किन <i>karān chin</i> <sup>a</sup> , they do not make.
---	--

करान् छह् <i>karān chēh</i> , she makes.	करान् छन <i>karān chēn</i> <sup>a</sup> , she does not make.
--	--

करान् छह् <i>karān chēkh</i> , thou (fem.) makest.	करान् छह्न <i>karān chēkhn</i> <sup>a</sup> , thou dost not make.
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करि <i>kari</i> , he will make.	करिन <i>karin</i> <sup>a</sup> , he will not make.
---------------------------------	--

गयोव् <i>gayōv</i> , he went.	गयोव्न <i>gayōvn</i> <sup>a</sup> , he did not go.
-------------------------------	--

पकु <i>pak</i> <sup>u</sup> , he went.	पकन <i>pak</i> <sup>un</sup> <sup>a</sup> , he did not go.
--	--

2. आ ā. This gives an interrogative force to the verb (viii. i. 14).  
Thus,—

करान् चुह् karān chuh, he makes.	करान् क्वा (for चुह्+आ,कु+आ) karān chwā, does he make?
करान् च्ह् karān chēh (lit. chyah), she makes.	करान् च्या karān chyā, does she make?
करि kari, he will make.	कर्या karyā, will he make?
परव् parav, we shall read.	परवा paravā, shall we read?
कर्योन् karyōn, he made.	कर्योना karyōnā, made he?
करुन् karun, he made.	करुना kar <sup>u</sup> nā, made he?
गयोव् gayōv, he went.	गयोवा gayōvā, did he go?
पकु पक <sup>u</sup> , he went.	पकुआ pak <sup>u</sup> ā, did he go?

In the first and third persons Feminine, अय् ay is substituted for आ ā, when the person addressed is a woman. If a man is addressed, अ<sup>o</sup> is used in the first person Singular, and आ ā in the first person Plural, and in the third person.

Thus, करान् अस् karān chēs<sup>a</sup>, am I (fem.) making? here a man is addressed. If a woman is addressed, the speaker would say असय् chēsay.

करान् च्या असि karān chyā (chēh + ā) as<sup>i</sup>, are we (fem.) making? If a woman is addressed, the speaker must say अय् chēy. See No. 4.

3. अ<sup>o</sup>. This may be substituted for आ ā, in the following cases.

(a) In the first person Singular Masculine (viii. i. 15)

Thus,—

करान् चुस् karān chus, I make.	करान् चुस karān chus <sup>o</sup> (instead of करान् चुसा karān chusā), am I making?
--------------------------------	---

(b) Always in the first person Singular Feminine, when a man is addressed (viii. i. 17). Thus,—

करान् अस् karān chēs, I (fem.) make.	करान् अस karān chēs <sup>o</sup> , am I (fem.) making? Here the speaker is addressing a man. If she was addressing a woman she would say करान् असय् karān chēsay.
---	---

(c) Honorifically in the second person Singular and Plural (viii. i. 15).



करान् कुक् *karān chukh*, thou makest.      करान् कुक् *karān chukh<sup>a</sup>*, does Your Honour make?

करान् चिव् *karān chiw<sup>a</sup>*, you make.      करान् चिव् *karān chiw<sup>a</sup>*, do your Honours make? Note here that the vowel remains short.

4. अय् *ay* or, after a vowel, य् *y*. Used as follows, instead of आ *ā* or अ *a*.

(a) In the first person Singular and Plural Feminine, and in the third person Singular and Plural Feminine (viii. i. 17, 18), when a woman is addressed. Thus,—

करान् अस् *karān chēs*, I (fem.) make.      करान् अस्य् *karān chēsai* am I (fem.) making? Here the speaker is addressing a woman. If she were addressing a man, she would say करान् अस *karān chēs<sup>a</sup>*.

करान् अह् असि *kārān chēh as<sup>i</sup>*, we (fem.) make.      करान् अय् असि *karān chēy as<sup>i</sup>*, are we (fem.) making?

करान् अह् सव्ह् *karān chēh sōh*, she makes.      करान् अय् सव्ह् *karān chēy sōh*, is she (fem.) making?

करान् अह् तिम *karān chēh tim<sup>a</sup>*, they (fem.) make.      करान् अय् तिम *karān chēy tim<sup>a</sup>*, are they (fem.) making?

In the three last, the speaker is also addressing a woman. If she were addressing a man, she would say आ *chyā*, instead of अय् *chēy*.

(b) In the second person Feminine optionally instead of अ *a*, when a woman is addressed honorifically (viii. i. 16). Thus,—

करान् अक् *karān chēkh*, thou (fem.) makest.      करान् अक्खय् *karān chēkhay*, or करान् अक् *karān chēkh<sup>a</sup>*, is Your Honour (fem.) making? Here the speaker is necessarily addressing a woman.

करान् अव *karān chēw<sup>a</sup>*, you (fem.) make.      करान् अवय् *karān chēway*, or करान् अव *karān chēw<sup>a</sup>*, are Your Honours (fem.) making? The speaker is again addressing women.



5. ति *ti* (iv. 179). This suffix is used to signify 'also,' 'indeed.' Thus,—

करान् चुह् *karān chuh*, he makes.      करान् चुति *karān chuti*, he makes also.

करि *kari*, he will make.      करिति *kariti*, he will indeed make.

6. ना *nā*, नय् *nay* (viii. i. 14, 16). This is a compound of न *nā* (No. 1) and आ *ā* (No. 2) or अ *a* (No. 3), or of न *nā*, and अय् (No. 4). It gives the force of an interrogative negative, and is used like the separate parts. Thus,—

करान् चुह् *karān chuh*, he makes.      करान् चुना *karān chunā*, does he not make?

So करान् चना *karān chēnā*, does she not make?

कर्योन् *karyōn*, he made.      कर्योन्ना *karyōnnā*, did he not make?

करि *kari*, he will make.      करिना *karinā*, will he not make?

करान् चख् *karān chēkh*, thou (fem.) makest.      करान् चख्ना *karān chēkhnā*, dost thou (fem.) not make? करान् चख्नय् *karān chēkhnay*, does Your Honour (fem.) not make?

करान् चव *karān chēwā*, you (fem.) make.      करान् चवना *karān chēwānā*, do you (fem.) not do? or करान् चवनय् *karān chēwānay*, do Your Honours (fem.) not make?

7. त्या *tyā* or त्यय् *tyay*. This is a combination of ति *ti*, (No. 5) and आ *ā* (No. 2), or अय् *ay* (No. 4). It implies a question with emphasis (viii. i. 14). Thus,—

करान् चुत्या *karān chutyā*, does he make (it)?

कर्योन्त्या *karyōntyā*, did he make (it)?

करित्या *karityā*, will he make (it)?

करान् चवत्यय् *karān chēwātyay*, do Your Honours (fem.) make (it)?

8. सन *sanā*, सना *sanā*, आसन *āsanā*, used in a question with doubt. If there is an interrogative word also in the sentence, it is added to it. Otherwise it is added to the verb. [सना *sanā* is not used with a verb].

The *आ* *ā* of *सना* *sanā* and *आसन* *āsanā*, is suffix No. 2 already described (viii. i. 25, 28). Thus,—

खवान् क्वासन *khyawān chwāsanā* (*c̄huh + āsanā*), is he really eating?

क्यासन खवान् क्वा *kyāsanā (kyāh + sanā) khyawān chwā*, what, is he really eating?

क्यासना खवान् कुह् *kyāsanā khyawān chuh*, what, is he eating?

बट कैत्यासन आसान् बिह् *baṭā kaityāsanā (kaiti + āsanā) āsān chih* how many brahmans are there really?

कर्सना बाग्नि यिवान् कुह् *karsanā bāgṇi yiwān chuh*, at what hour is he coming? (*kar* = when? *बाग्नि* *bāgṇi* = Skr. *bhāga*, a portion of the day or night).

कर्सना यियि *karsanā yiyi*, when will he come?

कृतिसना आसहान् *kūṭiśanā āsahān*, how many may there be?

कतिसना ओसु *katisanā ōsū*, where was he?

9. *सा* *sā*. This is the vocative particle (*vide ante*, Vol. lxvii, p. 92). It is used exactly like *सन* *sanā*. Thus,—

कैत्यासां लूक् आसि *kaityāsā (kaiti + ā-sā) lūkh āsi*, how many people were there?

#### PRONOMINAL SUFFIXES.

1. Before these as before all other suffixes, the final *ह* *h* of a verb is elided (iv. 131). So also, an initial *अ* *a* of a suffix is elided when the verb, either after the elision of *ह* *h* or not, ends in a vowel (viii. i. 39). Thus, *कुह् + अम्* *chuh + am* becomes first *कु + अम्* *chu + am*, and then *कु + म्* *chu + m* = *कुम्* *chum*, there is to me.

2. If the final *ख* *kh* of a suffix is followed by another pronominal (not an adverbial) suffix commencing with a vowel, the *ख* *kh* becomes *ह* *h* (viii. i. 38). Thus,—

करान् कुहस् *karān chu-h-as* (for *chu-kh + as*), thou makest for him.

करान् कुहख् *karān chu-h-akh*, thou makest for them.

3. The termination *अव्* *av* becomes *ओ* *ō* before suffixes (viii. ii. 18). Thus,—

करोथ् *karō-th* (*karav + ath*), we shall make thee.

4. The termination इव् *iv* becomes यू *yū* before suffixes. Thus,—  
 कयूस् *karyū-m* (for *kariv + am*), make ye for me; or make ye me.

When suffixes are added to the root direct, in the second singular imperative, a उ *u* is inserted (viii. i. 16). Thus,—

कर *kar*, make thou.

करुस् *karu-m*, make thou for me,  
 or make me.

When suffixes are added to the 3rd person singular of the Future, indicative, the अ *a* of the suffix is not elided. Thus, करि *kari*, he will make, कयस् *kary-as*, not करिस् *kari-s*, he will make for him. This does not hold with the suffixes of the second person. Thus, करिय् *kari-y*, he will make for thee, करिव *kari-wa*, he will make for you.

[When interrogative and other adverbial suffixes are added to the verb, they follow the pronominal suffix. *E.g.*, चुमा *chu-m-ā*, is there to me? So चुमासन *chu-m-āsanā*, &c.].

Some verbs are never used without pronominal suffixes of the dative case (viii. i. 45). These are,—

त्सर *tsar*, be inwardly wrathful.

फ़श *phōç*, be inwardly wrathful.

फ़ुह *phuh*, be inwardly wrathful.

मर्त्त *martṣ*, be inwardly wrathful.

वुत्त *wutṣ*, be burnt.

फ़ित्त *phitṣ*, forget.

त्यंब *tyamb*, look eagerly (viii. iii. 45).

Moreover these verbs are always conjugated in the feminine, whether the subject is masculine or feminine. They are then used as impersonal verbs. Thus,—

त्सरान् अस् *tsarān chě-s*, lit. there is inward anger to him. *I.e.*,  
 he is inwardly angry.

Similarly, फ़शान् अस् *phōçān chě-s*, फ़ुहान् अस् *phuhān chě-s*, मर्त्तान् अस् *martṣān chě-s*. Again त्सरान् अस् *tsarān chě-m*, there is inward anger to me, I am inwardly angry, and so on. Again, वुत्तान् अस् *wutṣān chě-s*, there is burning to him, *i.e.*, he is burning (inwardly); फ़ित्तान् अस् *phitṣān chě-s*, there is forgetfulness to him, he forgets: त्यंबान् अस् *tyambān chě-s*, he looks eagerly.



Sometimes full pronouns are used instead of suffixes (viii. i. 46). Thus,—

तमिस् त्ररान् अह् *tamis tsarān chēh*, there is inward anger to him.

The verb गच्छ *gatsh*, be proper, be desirable, is also used with the dative (viii. i. 47). Thus,—

तमिस् गच्छान् कुह् जि परह् *tamis gatshān chuh zi parahā*, to him it is desirable that I should read. He thinks it proper that I should read. This is only in the third person. For the other persons always, and for the third person optionally, suffixes are used when they exist (viii. i. 48). Thus,—

गच्छान् कुम् *gatshān chu-m*, it is proper for me.

गच्छान् कुह् *gatshān chuh* (no suffix), it is proper for us.

गच्छान् कुय् *gatshān chu-y*, it is proper for thee.

गच्छान् कुव् *gatshān chu-wa*, it is proper for you.

गच्छान् कुस् *gatshān chu-s*, it is proper for him.

गच्छान् कुक् *gatshān chu-kh*, it is proper for them.

This applies only to the present tense.

#### FIRST PERSON.

The suffix of the *Nominative Singular* is अस् *as*, which is not used with the Future tense (viii. i. 43). Thus,—

करान् कुस् *karān chu-s*, I make.

पकुस् *paku-s*, I went.

कर्येनस् *karyō-n-as*, I (*as*) was made (*karyō*) by him (*an*). *I.e.*, he made me.

But कर *kar<sup>a</sup>*, not करस् *kara-s*, I shall make. करस् *kara-s* means 'I shall make for him' (*vide post*, third person).

For other cases of the singular, the suffix is अम् *am* (viii. i. 24). Thus,—

करान् कुम् *karān chu-m*, he makes me, or for me.

करान् चिम् *karān chi-m*, they make me, or for me.

करम् *karu-m*, made by me, I made.

There are no *Plural Suffixes* of the first person: the full pronouns are used instead (viii. i. 44). Thus,—

करान् कुह् अस्य *karān chuh asē*, he makes us, and so on.

## SECOND PERSON.

For the *Nominative Singular* the suffix is अख् *akh*, which is used as follows (viii. i. 36). Thus,—

करान् कुख् *karān chhu-kh*, thou makest.

करख् *kara-kh*, thou wilt make.

करहाख् *karahā-kh*, (if) thou hadst made.

पकुख् *paku-kh*, thou wentest.

करमख् *kar<sup>m</sup>-m-akh*, thou wast made by me, *i.e.*, I made thee.

कर्योनख् *karyō-n-akh*, thou wast made by him, *i.e.*, he made thee.

For the *Accusative Singular*, अथ् *ath* is used in the first person singular and plural (viii. i. 37). Thus,—

करथ् *kara-th*, I shall make thee.

करोथ् *karō-th* (*karav + ath*), we shall make thee.

करान् कुसथ् *karān chu-s-ath*, I make thee.

करान् क्षिथ् *karān chi-th*, we make thee.

We cannot use this suffix with the third person. Thus, we cannot say करिथ् *kari-th*, he will make thee. We must use instead the suffix अय् *ay*, which properly belongs to the Dative. Thus,—

सुह् करिअ् *suh kari-y*, he will make thee, or for thee.

तिस् करनअ् *tim karan-ay*, they will make thee, or for thee.

सुह् करान् कुअ् *suh karān chu-y*, he makes thee, or for thee.

तिस् करान् क्षिअ् *tim karān chi-y*, they make thee, or for thee.

The same suffix (अथ् *ath*) is also used for the *Agent Singular* with the past tenses of transitive verbs. Thus,—

करथ् *karu-th*, made by thee, *i.e.*, thou madest.

कर्योथ् *karyō-th*, made by thee, *i.e.*, thou madest.

For the *Dative Singular* and also (when the verb is in the third person) for the *Accusative Singular*, the suffix अय् *ay* is used (viii. i. 40). Thus,—

करान् कुअ् *karān chu-y*, he makes for thee, or thee.

करान् कुसअ् *karān chu-s-ay*, I make for thee.

करान् क्षिअ् *karān chi-y*, we make for thee.

करान् द्विक् *karān chi-y*, they make for thee, or thee.

करिक् *kari-y*, he will make for thee, or thee.

This form is liable to certain changes in the Aorist and Pluperfect tenses of verbs. These will be found duly explained in the proper place. With the Past Conditional this suffix may have the force of the Accusative.

For all cases of the *Plural*, the suffix is व *wa*. Thus,—

*Nominative*—

करान् द्विव *karān chi-wa*, you make.

*Accusative or Dative*—

करान् कुव *karān chu-wa*, he makes you, or for you.

करान् द्विव *karān chi-wa*, they make you, or for you.

करान् कुस्व *karān chu-s-wa*, I make you, or for you.

*Agent*—

कस्व *kar-wa*, made by you, you made.

### THIRD PERSON.

There is no pronominal suffix of the *Nominative Singular or Plural*.

The pronominal suffix of the *Dative Singular* is अस् *as* (viii. i. 33).

Thus,— (masculine).

करान् कुसस् *karān chu-s-as*, I make for him.

करान् कुहस् *karān chu-h-as* (*chu-kh + as*), thou makest for him.

करान् कुस् *karān chu-s*, he makes for him.

करान् द्विस् *karān chi-s*, we make for him.

करान् द्विवस् *karān chi-wa-s*, you make for him.

करान् द्विस् *karān chi-s*, they make for him.

करस् *kara-s*, I shall make for him.

So also for the feminine, करान् अस् *karān che-s-as*.

[This suffix is also used for the *Accusative*, when the verb is in the third person. Thus, करान् कुस *karān chu-s*, he makes him, करान् द्विस् *karān chi-s*, they make him].

For other oblique cases of the singular, अन् *an* is used (viii. i. 34).

Thus,—

*Accusative*—

करान् कुहन् *karān chu-h-an* (*chu-kh + an*), you make him.

खवान् कुहन् *khyawān chu-h-an*, you eat him.



अस *as* is however, used for अन् *an* with the third person. Thus, करान् चुस् *karān chu-s*, not करान् चुन् *karān chu-n*, he makes him.

Agent—

करन् *karu-n* ( कर् *kar* + अन् *an*), made by him, he made.

For all cases of the plural, the suffix is अख् *akh* (viii. i. 35). Thus,—

करान् चुसख् *karān chu-s-akh*, I make for them, or I make them.

करान् चुक् *karān chu-kh*, he makes for them, or makes them.

करख् *karu-kh*, made by them, they made.

### Moods and Tenses.

The Kāçmīrī verb has four Moods, *viz.*, the Indicative, the Imperative, the Benedictive, and the Conditional.

The Indicative Mood is usually credited with eight tenses, *viz.*,—

1. The Present.
2. The Imperfect.
3. The Future.
4. The Past.
5. The Aorist.
6. The Pluperfect.
7. The Perfect.
8. The Periphrastic Pluperfect.

Of these, Nos. 2, 7, and 8, are not discussed by Īçvara-kaula in his grammar. I shall, however, give short notices of them for the sake of completeness. Nos. 1, 2, 7, and 8, are all periphrastic tenses, made up of Participles conjugated with auxiliary verbs. In No. 1, the Present participle is conjugated with the Present tense of the auxiliary verb, and in No. 2, it is conjugated with the Past tense of the same. In No. 7, the Past participle is conjugated with the Present tense of the same verb, and in No. 8, with its Past tense.

The Imperative Mood has three tenses, *viz.*,—

1. The Present.
2. The Future.
3. The Past.

The Present Imperative has two forms, a Simple, and a Modified.

The Benedictive Mood has one tense, which may be called the Future.

The Conditional Mood has two tenses, *viz.*,—

1. A Present-Future. This is the same in form as the Future Indicative.
2. A Past.

Other tenses may be manufactured on the analogy of Hindī, but they are not in frequent use. Thus, सुह करान् आसि *suh karān āsi*, equivalent to the Hindī वह करता होगा *wah kar'tā hōga*, he will (probably) be making. It is unnecessary to make a list of these. They can be made up as required.

Some verbs are irregular in the use of their tenses. These are the following.

The root ज्ञान *zān*, know, when it means to know how to do a thing, uses the Future in the sense of the Present (viii. i. 58). Thus,—

करन् ज्ञानि *karun zāni*, he knows how to make a thing.

परन् ज्ञानन् *parun zānan*, they know how to read.

So also, स्यठाह् ज्ञानि *syathāh zāni*, he knows a great deal.

विद्या ज्ञानि *vidyā zāni*, he is a learned man (lit. he knows knowledge).

In the same way, in writing the ceremonial part of a letter, a past tense is sometimes used instead of the imperative. Thus, तमिस् लूखुथ् सोनु नमस्कार् *tamis lyūkhu-th sōn<sup>u</sup> namaskār*, to him was there written-by-thee our compliment, i.e., write our compliments to him.

The root पाथ *pāth*, be, become, has no regular Present; and uses the Future for that tense (viii. i. 59). Thus,—

पाथ *pāth<sup>a</sup>*, I am.

पाथव् *pāthav*, we are.

पाथक् *pāthakh*, thou art.

पाथिव् *pāthiv*, you are.

पाथि *pāthi*, he is.

पाथन् *pāthan*, they are.

For the Past tense, the following forms are used.

1 पाथहा *pāthahā*, I was.

पाथहाव् *pathahāv*, we were.

2 पाथहाक् *pāthahākh*, thou wast.

पाथिहीव् *pāthihiv*, you were.

3 पाथिहे *pāthihē*, he was.

पाथहान् *pāthahān*, they were.

These forms are properly those of the Past Conditional. This verb has no verbal nouns.

## Gender, Number and Person.

### GENDER.

The verb has two Genders, Masculine and Feminine. The Future Indicative, and the Imperative, Benedictive, and Conditional Moods, do not however, make any change for Gender. Their Masculine and Feminine forms are identical.

Some verbs are conjugated only in the Feminine. They are all impersonal. They are,—

चर *tsar*, be inwardly wrathful (viii. i. 45).

क्रुश *phōç*, be inwardly wrathful.

फुह *phuh*, be inwardly wrathful.

मर्च *marts*, be inwardly wrathful.

बुञ्ज *wuñs*, be burnt.

फिच *phits*, forget.

त्यंब *tyamb*, look eagerly, (viii. iii. 45).

चुव *tsuv*, quarrel (viii. iii. 9). { These two are feminine and impersonal in the past tenses only.  
मोरव *mōrav*, bear pain.

मोरव *mōrav*, bear pain.

The peculiarities of these verbs will be found described in the proper places. The first six form one group, which is known as the चरादि *tsarādi*, or ‘*tsar* and the others,’ which will be frequently met with in the course of this article.

NUMBER. There are two numbers,—singular and plural (viii. i. 4). There is no dual. तिम् चिह् परान् *tim chih parān*, means ‘they two,’ or ‘they (many) are reading.’

PERSON. There are three persons,—first, second, and third (viii. i. 3).

The first person is more worthy than the second, and the second than the third (viii. i. 5).

Thus, सुह् त ज्ञ् परिव् *suh t<sup>a</sup> ts<sup>a</sup>h pariv*, do thou and he read (imperative).

चह् त ब्रह् परव् *ts<sup>a</sup>h t<sup>o</sup> bōh parav*, let thee and me read.

सुह् त ब्रह् परव् *suh t<sup>a</sup> bōh parav*, let him and me read.

सुह त च्छ त ब्व्ह परव् *suh ta ts<sup>a</sup>h ta bõh parav*, let him and thee and me read.

## Auxiliary Verbs, and Verbs Substantive.

There are many verbs meaning 'to be' in Kāçmīrī. The following are the two commonest forms, and they are used not only as verbs substantive, but also as auxiliary verbs.



## PRESENT. I am (viii. i. 11, 12).

SINGULAR.			PLURAL.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	कुस् <i>chu-s.</i>	क्यस् <i>chě-s.</i>	क्विह् <i>chih.</i>	क्यह् <i>chěh.</i>
2	कुख् <i>chu-kh.</i>	क्यख् <i>chě-kh.</i>	क्विव <i>chi-w<sup>a</sup>.</i>	क्यव <i>chě-w<sup>a</sup>.</i>
3	कुह् <i>chuh.</i>	क्यह् <i>chěh.</i>	क्विह् <i>chih.</i>	क्यह् <i>chěh.</i>

Negative form कुस्न *chu-s-n<sup>a</sup>*, &c., see p. 11.

Interrogative form कुसा *chu-s-ā*, कुस *chu-s<sup>a</sup>*, &c., see p. 12.

Negative-interrogative form कुस्ना *chu-s-nā*, see p. 14.

Emphatic form कुस्ति *chu-s-ti*, see p. 14.

Emphatic-interrogative form कुस्त्या *chu-s-ty-ā*, see p. 14.

## PAST. It was.

SINGULAR.			PLURAL.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	ओसुस् <i>ōsu-s.</i>	आसुस् <i>ās<sup>u</sup>-s.</i>	आसि <i>ās<sup>i</sup>.</i>	आस <i>ās<sup>a</sup>.</i>
2	ओसुख् <i>ōsu-kh.</i>	आसुख् <i>ās<sup>u</sup>-kh.</i>	आसिव <i>ās<sup>i</sup>-w<sup>a</sup>.</i>	आसव <i>ās<sup>a</sup>-w<sup>a</sup>.</i>
3	ओसु <i>ōs<sup>u</sup>.</i>	आसु <i>ās<sup>u</sup>.</i>	आसि <i>ās<sup>i</sup>.</i>	आस <i>ās<sup>a</sup>.</i>

Negative form ओसुस्न *ōsu-s-n<sup>a</sup>*, &c., see p. 11.

Interrogative form ओसुसा *ōsu-s-ā*, &c., see p. 12.

Negative-interrogative form ओसुस्ना *ōsu-s-nā*, &c., see p. 14.

Emphatic form ओसुस्ति *ōsu-s-ti*, &c., see p. 14.

Emphatic-interrogative form ओसुस्त्या *ōsu-s-ty-ā*, &c., see p. 14.

These verbs take the usual pronominal suffixes. The following are examples.

सुह् कुम् *suh chu-m*, he is to me, *est mihi*, I have him.

स ष्यत् *s<sup>a</sup> chě-y*, she is to thee, thou hast her.

तिम् चिस् *tim chi-s*, they are to him, he has them.

सुह् ओसुम् *suh ōsu-m*, he was to me, I had him.

स आसुस् *s<sup>a</sup> ās<sup>ū</sup>-s*, she was to him, he had her.

Any other tenses required of the auxiliary verb are formed (like the past) regularly from the root आस *ās*, be. Thus, Future आसि *āsi*, he will be. It is unnecessary to give these forms.



THE  
CONJUGATION  
OF THE  
ACTIVE VERB.

Verbal Nouns.

THE INFINITIVE. This is formed by adding *उन् un*, *उनु un<sup>u</sup>*, or *अनु an<sup>u</sup>* to the root. It is an abstract noun. Its formation is fully described in the chapter on Primary Suffixes. See Nos. 16, 17, 18 (*ante* Vol. lxxvii, pp. 202 and ff.) Examples are *करन् karun*, *करनु karun<sup>u</sup>*, and *करानु karān<sup>u</sup>*, to make, making (ix. ii. 2, 3).

*करन् karun*, belongs to the first declension, and the other two to the second. All are masculine. They are declined as follows.

Singular.	Nom.	<i>करन् karun</i> .	<i>करनु karun<sup>u</sup></i> or <i>करानु karān<sup>u</sup></i> .
	Acc.	<i>करनस् karanas</i> .	Not used.
	Ag.	<i>करनन् karanan</i> .	<i>कर्नि kar<sup>a</sup>n<sup>i</sup></i> .
	Obl.	<i>करन् karana<sup>a</sup></i> .	<i>करनि karani</i> .
Plural.	Nom.	<i>करन् karan</i> .	<i>कर्नि kar<sup>a</sup>n<sup>i</sup></i> .
	Acc.	<i>करनन् karanan</i> .	Not used.
	Ag.	<i>करनौ karanau</i> .	Not used.
	Obl.	<i>करनौ karanau</i> .	Not used.

The various cases are used as gerunds. Thus, Dat. *करनस् कित् karanas kyut<sup>u</sup>*, for making. The oblique form in *अनि ani*, is specially used to indicate intention (ix. i. 18). Thus, *परनि गङ्गान् छुह् parani gatshān chuh*, he is going to read; *रननि गौव् ranani gauv*, he went to cook; *खनि गङ्गि khēni gatshi*, he will go to eat.

Roots ending in vowels form the Infinitive only in *अनु an<sup>u</sup>* (ix. i. 21, 24). Thus, from *खि khi*, eat, *खानु khyān<sup>u</sup>*; from *चि ci*, drink, *चानु cyān<sup>u</sup>*. This applies only to the nominative singular. Thus, Acc. Sing., *खनस् khyānas*. As usual, *नि ni*, take; *दि di*, give; and *यि yi*,



come, are exceptions. Their Infinitives are निनु (न्युन्) *nyun<sup>u</sup>*, Acc. Sing., निनस् *ninas*, or निनिस् *ninis*, and so on for the other two.

The following verbs have feminine infinitives. They never use the ordinary masculine forms (ix. ii. 24, 25).

त्सर <i>tsar</i> , be inwardly wrathful.	Infinitive त्ररिञ् <i>tsariñ</i> , to be so.
त्सुव <i>tsuv</i> , quarrel.	„ त्रुविञ् <i>tsuviñ</i> , to quarrel.
मोरव <i>mōrav</i> , bear pain.	„ मोरवुञ् <i>morav<sup>u</sup>ñ</i> , to bear pain.
मर्च <i>martṣ</i> , be impatient.	„ मर्चुञ् <i>martṣ<sup>u</sup>ñ</i> , to be impatient.

The verbs ख्स *kh<sup>a</sup>s*, pluck the hair; फित् *phits*, forget; क्श *phōç*, be inwardly angry; फुह *phuh*, be inwardly angry; वजव *wazav*, moisten; and वुत्त *wutṣ*, be burned, may either have a masculine infinitive in उन् *un*, etc., or a feminine one in क्ञ् *<sup>u</sup>ñ* (ix. ii. 25, 26). Thus, खसुन् *k<sup>a</sup>sun* or खसुञ् *k<sup>a</sup>s<sup>u</sup>ñ*, to pluck the hair (*sensu obscæno*). A great many other verbs also optionally form abstract nouns of the feminine gender. These are all described under the head of primary suffixes.

NOUNS OF AGENCY. There are three forms of these. The first is made by adding अवुन् *awun<sup>u</sup>*, to the root. Thus, करवुन् *karawun<sup>u</sup>*, a doer (ix. i. 25–27). If the root ends in इ *i*, अव *aw* is inserted, and the इ *i* is changed to य *y*. Thus, खि *khi*, eat, ख्यववुन् *khyawawun<sup>u</sup>*, a doer. Exceptions, as usual, are नि *ni*, take; दि *di*, give; and यि *yi*, come. These form their nouns of agency as follows, निववुन् *niwawun<sup>u</sup>*, a taker, and so on for the other two. The feminine of करवुन् *karawun<sup>u</sup>* is करवञ् *karavañ*, and the noun is thus declined. See article on Primary Suffixes, No. 4, (Vol. lxvii, p. 195).

## MASCULINE.

## FEMININE.

Singular. Nom.	करवुन् <i>karawun<sup>u</sup></i> .	करवञ् <i>karavañ</i> .
Acc.	करवनिस् <i>karawanis</i> .	करवञ् <i>karawañě</i> .
Ag.	करव्नि <i>karaw<sup>n</sup>i</i> .	करवञ्जि <i>karawañi</i> .
Plural. Nom.	करव्नि <i>karaw<sup>n</sup>i</i> .	करवञ् <i>karawañě</i> .
Acc.	करवन्यन् <i>karawanyan</i> .	करवञ्जन् <i>karawañan</i> .
Ag.	करवन्यौ <i>karawanyau</i> .	करवञ्जौ <i>karawañau</i> .

The second form of the Noun of Agency is made by adding **अन्वोलु** *anwōl<sup>u</sup>*, to the root (ix. i. 28-31). Thus, **करन्वोलु** *karanwōl<sup>u</sup>*, a doer. An example of a verb ending in a vowel is **ख्यनवोलु** *khyānawōl<sup>u</sup>*, in which **अ** *a* is inserted before **वोलु** *wōl<sup>u</sup>*. As an example of **नि** *ni*, **दि** *di*, and **यि** *yi*, we may give **निनवोलु** *ninawōl<sup>u</sup>*. Sometimes **वोलु** *wōl<sup>u</sup>* can be added to a feminine abstract noun, thus, **ज्ञाञ्ज्वोलु** *zāññwōl<sup>u</sup>*, a knower. Regarding these see the article on Primary Suffixes, Nos. 5 and 6, (Vol. lxvii, p. 196).

The feminine of **करन्वोलु** *karanwōl<sup>u</sup>* is **करन्वाज्यञ्** *karanwājēñ*, and the noun is thus declined.

## MASCULINE.

## FEMININE.

Singular. Nom.	<b>करन्वोलु</b> <i>karanwōl<sup>u</sup></i> .	<b>करन्वाज्यञ्</b> <i>karanwājēñ</i> .
Acc.	<b>करन्वालिस्</b> <i>karanwālis</i> .	<b>करन्वाज्यञ्</b> <i>karanwājēñě</i> .
Ag.	<b>करन्वालि</b> <i>karanwāl<sup>i</sup></i> .	<b>करन्वाज्यञि</b> <i>karanājēñi</i> .
Plural. Nom.	<b>करन्वालि</b> <i>karanwāl<sup>i</sup></i> .	<b>करन्वाज्यञ्</b> <i>karanwājēñě</i> .
Acc.	<b>करन्वाल्यन्</b> <i>karanwālyan</i> .	<b>करन्वाज्यञन्</b> <i>karanwājēñan</i> .
Ag.	<b>करन्वाल्यौ</b> <i>karanwālyau</i> .	<b>करन्वाज्यञौ</b> <i>karanwājēñau</i> .

The third form of the Noun of Agency is made by adding **अन्प्राख्** *anprākh* to the root (ix. i. 28-31). Thus, **करन्प्राख्** *karāngrākh*, a doer. The feminine is **करन्प्राकञ्** *karāngrākañ* (vi. 28). It is declined regularly. Thus, Acc. Sing., masc. **करन्प्राकस्** *karāngrākas*, fem., **करन्प्राकञ्** *karāngrākañě*. Verbs ending in vowels have the same irregularities as in the second form. Thus, **ख्यनप्राख्** *khyānagrākh*, an eater, **निनप्राख्** *ninagrākh*, a taker.

## Verbal Adjectives, or Participles.

These are Present, Future, or Past. The Past Participles are either Verbal or Adjectival. Verbal Past Participles are the original Past Participles of the verb, but are not now used as participles. Nowadays they are only used as bases for the formation of Past tenses. Adjectival Past Participles are modern formations from the Verbal Past Participles, and are nowadays the only forms used as participles proper. Verbal Past Participles have three forms, viz., the Past, the Aorist, and the Pluperfect.



The PRESENT PARTICIPLE. This Participle is an active one. It has been fully described under the head of Primary Suffixes, (No. 1; Vol. lxvii, p. 193). The following *resumé* is given for the sake of convenience. It is formed by adding

आन् *ān* to the root (viii. i. 19; ix. i. 2). Thus, कर *kar*, make, Pres. Part. करान् *karān*. It does not change for gender or number.

The roots नि *ni*, take, दि *di*, give, and यि *yi*, come, take वान् *wān*, thus निवान् *niwān*, दिवान् *diwān*, यिवान् *yiwān*. Other roots ending in इ *i* change the इ *i* to य *ya*, and add वान् *wān*. Thus, खि *khi*, eat, Pres. Part. खिवान् *khyawān*, चि *ci*, drink, चिवान् *cyawān* (viii. i. 19, 20; ix. i. 3).

When a Present Participle is repeated, it means that the thing is done frequently (ix. i. 4). Thus दिवान् दिवान् गौव् *diwān diwān gauv*, he kept giving as he went.

The FUTURE PARTICIPLE. This is a passive Participle, equivalent to the Latin Future Participle in *-endus*, or the Sanskrit Participle in अनियः *anīyaḥ*. It is the same in form as the Infinitive in उन् *un*, उनु *un<sup>u</sup>* or अनु *an<sup>u</sup>*. Thus, इह् पाठ् चुह् परन् *yih pāṭh chuh parun*, this lesson is to be read, *ayaṁ pāṭhaḥ paṭhanīyaḥ*. इह् पूथि च्ह परन् *yih pūthi chēh parañ*, this book is to be read, *iyaṁ pustikā paṭhanīyā*. In the case of Intransitive Verbs, the participle takes an impersonal passive signification. Thus, चलुन् *tsalun*, it is to be fled, *calanīyam*, तस् चुह् चलुन् *tas chuh tsalun*, it is to be fled by him, he must flee. Note that the Agent is always put in the Accusative (which is an old Dative), and not in the Agent case, as we might expect. For further particulars regarding the use of this Future Participle, see the article on Primary Suffixes, Nos. 16–18, (Vol. lxvii, pp. 204 and ff.)

The FUTURE IMPERSONAL PARTICIPLE. Another impersonal Future Participle Passive is formed by adding अनि *anī* to the root (ix. i. 50). It is formed with both Transitive and Intransitive verbs. Thus तस् करनी *tas karanī*, it is to be done by him, he must do; तस् पकनी *tas pakanī*, he must go. See Primary Suffix No. 14 (Vol. lxvii, p. 201).

The VERBAL PAST PARTICIPLE. These will be fully dealt with when describing the past tenses. Suffice it at present to say that the Past Verbal Past Participle only occurs in the first and second conjugations, and is formed by adding उ *u-mātrā* to the root. Thus, first conjugation, कर् *kar<sup>u</sup>*, done; second conjugation, चलु *tsal<sup>u</sup>*, gone. In the case of verbs of the first conjugation, it is a Passive Participle, and



in the case of verbs of the second conjugation, which are all intransitive, it is a Neuter Participle. See also article on Primary Suffixes, (No. 10; Vol. lxvii, p. 197). This Past Participle refers to something which has lately happened.

**AORIST VERBAL PAST PARTICIPLE.** This will also be fully dealt with when describing the Aorist Tense. It is formed by adding योव् *yōv* or यौव् *yauv*, to the root. Thus, कर्षोव् *karyōv* or कर्षौव् *karyauv*, done. The Participle occurs for all conjugations, with this difference, that in the first and second conjugations it is an Aorist or Indefinite Past, and contains no idea of proximity or remoteness of time. In the case of verbs of the third conjugation, which have no Verbal Past Participle, it is used instead of that Participle, and refers to something which has lately happened. See, also, Primary Suffix, No. 11, (Vol. lxvii, p. 198).

**PLUPERFECT VERBAL PAST PARTICIPLE.** This will also be fully dealt with when describing the Pluperfect tense. It is formed by adding याव् *yāv* to the root. Thus, कर्षाव् *karyāv*, done. In the case of verbs of the first and second conjugations it implies that the action has taken place a long time ago. In the case of verbs of the third conjugation it takes the place of the Aorist Participle, the proper form of which has been used up for the Past. These verbs have a special form for the true Pluperfect Participle, which need not be described here.

**The ADJECTIVAL PAST PARTICIPLE.** These are formed by adding the termination मतु *mat<sup>u</sup>* or सुतु *mut<sup>u</sup>*, to a verbal Past Participle. In the case of verbs of the first and second conjugations, this is added to the Past Participle in उ *u-mātrā*, and in the case of verbs of the third conjugation to the Aorist Participle in योव् *yōv* or यौव् *yauv*, the final व् *v* of which is elided. Both members of the compound thus formed are liable to changes of inflexion and gender (ix. i. 40). See also article on Primary Suffixes, (No. 12; Vol. lxvii, p. 198). Examples are,—

#### FIRST CONJUGATION.

कर्ष॑मतु *kar<sup>u</sup>mat<sup>u</sup>*, or कर्ष॑सुतु *kar<sup>u</sup>mut<sup>u</sup>*, made; which is thus declined.

#### SINGULAR.

	Masc.	Fem.
Nom.	कर्ष॑मतु <i>kar<sup>u</sup>mat<sup>u</sup></i> or कर्ष॑सुतु <i>kar<sup>u</sup>mut<sup>u</sup></i> .	कर्ष॑मच्च <i>kar<sup>u</sup>maṭṣē</i> .
Acc.	कर्ष॑मतिस् <i>kar<sup>i</sup>maṭis</i> .	कर्ष॑मच्च <i>karēmaṭsē</i> .
Ag.	कर्ष॑मति <i>kar<sup>i</sup>maṭi</i> .	कर्ष॑मच्चि <i>karimaṭsi</i> .

## PLURAL.

	Masc.	Fem.
Nom.	करि॑म॒ति <i>karimati</i> .	कर्य॑म॒त्त <i>karëmaṭs̄a</i> .
Acc.	करि॑म॒त्यन् <i>karimatyan</i> .	कर्य॑म॒त्तन् <i>karëmaṭsan</i> .
Ag.	करि॑म॒त्यौ <i>karimatyanu</i> .	कर्य॑म॒त्तौ <i>karëmaṭsau</i> .

## SECOND CONJUGATION.

बु॒वुम॑त्तु *bövuṃaṭu*, or बु॒वुमु॑त्तु *bövuṃuṭu*, become.

Singular. Masc.	बु॒वुम॑त्तु <i>bövuṃaṭu</i> .
Fem.	बु॒वुम॑त्तु <i>bövuṃaṭs̄u</i> .
Plural. Masc.	बु॒विम॑ति <i>bövimati</i> .
Fem.	बु॒व्यम॑त्तु <i>bövëmaṭs̄a</i> .

## THIRD CONJUGATION.

व्यथो॑म॒त्तु *vyathyōmaṭu*, व्यथौ॑म॒त्तु *vyathyaumaṭu*, व्यथो॑मु॒त्तु *vyathyōmuṭu*, or व्यथौ॑मु॒त्तु *vyathyaumuṭu*, become fat, from व्य॒थ *vyath*, be fat. It is thus declined,—

## SINGULAR.

	Masc.	Fem.
Nom.	व्यथो॑म॒त्तु <i>vyathyōmaṭu</i> , &c.	व्यथे॑म॒त्तु <i>vyathyēmaṭs̄u</i> .
Acc.	व्यथे॑म॒तिस् <i>vyathyēmatis</i> .	व्यथे॑म॒च्च <i>vyathyēmaṭs̄e</i> .
Ag.	व्यथे॑म॒ति <i>vyathyēmati</i> .	व्यथे॑म॒त्ति <i>vyathyēmaṭsi</i> .

## PLURAL.

Nom.	व्यथे॑म॒त्ति <i>vyathyēmati</i> .	व्यथे॑म॒त्त <i>vyathyēmaṭs̄a</i> .
Acc.	व्यथे॑म॒त्यन् <i>vyathyēmatyan</i> .	व्यथे॑म॒त्तन् <i>vyathyēmaṭsan</i> .
Ag.	व्यथे॑म॒त्यौ <i>vyathyēmatyanu</i> .	व्यथे॑म॒त्तौ <i>vyathyēmaṭsau</i> .

## Verbal Adverbs, or Conjunctive Participles.

There are two of these, a Present and a Past.

The PRESENT CONJUNCTIVE PARTICIPLE. This is formed from the Present Participle by adding इ *i-mātrā*, and modifying the preceding long आ *ā*. Thus, from कर *kar*, make, Present Participle, करान् *karān*,



Present Conjunctive Participle, करानि *karānī*, on making, at the time of making. It is used in sentences like the following सुह करानि गौव् *suh karānī gauv*, he went away as he was doing it. This form is not mentioned by Īçvara-kaula, and, according to my paṇḍit, is only used by rustics. It is more elegant to use the simple Present Participle. Thus, सुह करान् गौव् *suh karān gauv*.

The PAST CONJUNCTIVE PARTICIPLE. This form corresponds to the Sanskrit Conjunctive Participle in त्वा *tvā*, or य *ya* (त्य *tya*), and means 'having done so and so.' It is fully described in the Article on Primary Suffixes, (No. 2; Vol. lxvii, p. 193), and the more important information there given is here repeated for the sake of convenience. It is formed by adding इथ् *ith* or इथ् क्यथ् *ith kyāth*, to the root. Thus, करिथ् *karith*, having made, परिथ् *parith*, having read. So also करिथ् क्यथ् *karith kyāth*, having made, and परिथ् क्यथ् *parith kyāth*, having read (ix. i. 5, 6).

Before this suffix a radical आ *ā* is modified, a radical ए *ē* becomes ई *ī*, and a radical ओ *ō* becomes ऊ *ū* (ix. i. 13-15). Thus,—

From —

कार *kār*, boil.

मार *mār*, beat.

तार *tār*, pass over.

चेष्ट *tsēt*, pound to powder.

लेख *lēkh*, write.

कारिथ् *kārith*, having boiled.

मारिथ् *mārith*, having beaten.

तारिथ् *tārith* having passed over.

चेष्टिथ् *tsītith*, having pounded to powder.

लेखिथ् *lēkhith*, having written.

[So also —

ब्यह *byah*, sit.

खोत्र *khōts*, fear.

बोज *bōz*, hear.

तोल *tōl*, weigh.

बिहिथ् *bihith*, having sat].

खूत्रिथ् *khutsith*, having feared.

बूजिथ् *būzith*, having heard.

तूलिथ् *tūlith*, having weighed.

Roots ending in vowels, form their Conjunctive Participle as follows (ix. i. 7, 8).

खि *khi*, eat.

चि *ci*, drink.

ख्यथ् *khyāth*, having eaten.

च्यथ् *cyāth*, having drunk.



हि *hi*, take.ह्यथ् *hyăth*, having taken.जि *zi*, be born.ज्यथ् *zyăth*, having been born.पि *pi*, fall.प्यथ् *pyăth*, having fallen.

But—

दि *di*, give.दिथ् *dith*, having given.नि *ni*, take.निथ् *nith*, having taken.यि *yi*, come.यिथ् *yith*, having come.So also, ख्यथ् क्यथ् *khyăth kyăth*, &c.

The following are irregular,—

वुड् *wud*, fly, when it means to obtain salvation (*mōkṣa*) makes वुजिथ् *wujith*. Thus, वुजिथ् गौव् *wujith gauv*, having obtained salvation, he went, *i.e.*, he went to heaven, but वुडिथ् गौव् *wuḍith gauv*, having flown, he went, *i.e.*, he flew away (ix. i. 9).

The causal verb म॑ष्त्राव् *māṣṭrāw*, cause to forget, makes मा॑षविथ् *māṣawith*, when the object forgotten is death. Thus, म॑रुन् मा॑षविथ् *marun māṣawith*, having caused to forget death. If anything else is forgotten, it is म॑ष्त्राविथ् *māṣṭrāwith*, regularly (ix. i. 10).

When the Conjunctive Participle is repeated, to imply continuous action, the थ् *th* is dropped, and the final *i* becomes *i-mātrā* (ix. i. 11, 12). Thus,—

क॑रि क॑रि *kārī kārī*, having made, having made, *i.e.*, having kept making.

बू॑जि बू॑जि *būzī, būzī*, having kept hearing.

का॑रि का॑रि *kārī kārī*, having kept boiling.

ता॑रि ता॑रि *tārī tārī*, having continued passing people over.

Verbs ending in vowels optionally retain the थ् *th*. Thus, ख् *khě* ख् *khě*, or ख्यथ् ख्यथ् *khyăth khyăth*, having kept eating. दि दि *di di*, or दिथ् दिथ् *dith dith*, having kept giving.

NEGATIVE CONJUNCTIVE PARTICIPLE. This is formed by adding अन॑य् *anay* to the root (ix. i. 51). Thus, कर॑नय् *karanay*, not having done. See Primary Suffix, No. 14, (Vol. lxvii, p. 201).

## A. Indicative Mood.

### 1. PRESENT TENSE.

The same form is used both for the Definite, the Habitual, and the Indefinite Present (viii. i. 7-10). Thus, परान् कुह् *parān chuh*, he is reading, or he is in the habit of reading, or he reads. So we have,—

ईश्वर् जगतस् रक्षान् कुह् *Īṣwar zagatas rachān chuh*, God protects the world.

पान पानस् रक्षान् कुह् *pān<sup>a</sup> pānas rachān chuh*, by himself (*i.e.*, by his own power) he protects himself. *Ātmanā atmānaṁ pālayati*.

व्याकरण् परान् कुह् ल्लुकुट् *vyākaraṇ parān chuh lōkuṭ<sup>u</sup>*, the boy is reading (*i.e.*, has arrived at that stage of his studies) grammar.

गङ्गाय गङ्गान् कुह् प्रथ् कुम्बस् *gaṅgāy<sup>a</sup> gaṅgān chuh prāth kumbas*. He visits (is in the habit of visiting) the Ganges at every *kumbha* festival.

क्याह् कुह् मुर्त्त करान् *kyāh chuh murts karān*, does he make images? (is that his profession?)

क्याह् कुह् जान् लेखान् *kyāh chuh jān lēkhān*, is the holy man writing (and going on writing)?

क्याह् कुह् रत्तु ग्यवान् *kyāh chuh rat<sup>u</sup> gyawān*, is the good man singing?

This tense is found by adding the Present Tense of the auxiliary verb to the Present Participle of the principal verb, which does not change for gender or number. It is therefore thus conjugated.

*I make, or am making.*

SINGULAR.			PLURAL.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	करान् कुस् <i>karān chus.</i>	करान् क्यस् <i>karān chēs.</i>	करान् क्किह् <i>karān chih.</i>	करान् क्यह् <i>karān chēh.</i>
2	करान् कुख् <i>karān chukh.</i>	करान् क्यख् <i>karān chēkh.</i>	करान् क्किव <i>karān chiw<sup>a</sup>.</i>	करान् क्यव <i>karān chēw<sup>a</sup>.</i>
3	करान् कुह् <i>karān chuh.</i>	करान् क्यह् <i>karān chēh.</i>	करान् क्किह् <i>karān chih.</i>	करान् क्यह् <i>karān chēh.</i>

Negative form, करान् कुस्न *karān chusn<sup>a</sup>*, I do not make, &c., see p. 11.

Interrogative form, करान् कुसा *karān chusā*, करान् कुस *karān chus<sup>a</sup>*, &c., do I make? see p. 12.

Negative Interrogative form, करान् कुस्ना *karān chusnā*, &c., do I not make? see p. 14.

Emphatic form, करान् कुस्ति *karān chusti*, &c., I do indeed make, see p. 14.

Emphatic Interrogative form, करान् कुस्त्या *karān chustyā*, &c., do I indeed make? see p. 14.

In this, and in other periphrastic tenses, it is elegant to put the auxiliary before the verb (viii. i. 22, 23, 24) when standing in a sentence. Thus,—

बत कुह् सुह् खवान् *bat<sup>a</sup> chuh suh khyawān*, he is eating rice, is more elegant than बत सुह् खवान् कुह् *bat<sup>a</sup> suh khyawān chuh*, though both are correct.

तव पत कुह् आसनस् यट् बिहिय् पूजा करान् *taw<sup>a</sup> pat<sup>a</sup> chuh āsanās pyāṭh bihith pūzā karān*, after that; he is doing worship having sat down on a seat, is more elegant than तव पत आसनस् यट् बिहिय् पूजा करान् कुह् *taw<sup>a</sup> pat<sup>a</sup> āsanās pyāṭh bihith pūzā karān chuh*, though both are correct.

So the following is the most elegant order,—ईश्वर् कुह् आसान् कश्चिय अंदर् *īṣwar chuh āsān kāṣiy<sup>a</sup> andar*, God exists in Benares. When, however, the verb stands by itself as in the paradigm, the auxiliary always follows.

The following are examples of the use of pronominal suffixes, (pp. 15 and ff) —

बुह् कुसथ् करान् *bōh chus-ath karān*, I make thee (viii. i. 37).

असि चिथ् करान् *as<sup>i</sup> chi-th karān*, we make thee.

बुह् कुसन् करान् *bōh chus-an karān*, I make him.

बुह् कुसस् करान् *bōh chus-as karān*, I make for him.

बुह् कुसव करान् *bōh chus-aw<sup>a</sup> karān*, I make you.

बुह् कुसख् करान् *bōh chus-akh karān*, I make them.

Similarly for the other persons, which are all regular, except सुह् कुस् करान् *suh chu-s karān*, he makes him, or for him (not कुन् *chu-n*) (see p. 19).



## 2. IMPERFECT TENSE.

This tense is not described by *Īcvara-kaula*. It is formed exactly like the Present, except that the Past tense of the Auxiliary Verb is used instead of the Present. Thus,—

*I was making.*

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	करान् ओसुस् <i>karān ōsus.</i>	करान् आसुस् <i>karān ās<sup>u</sup>s.</i>	करान् आसि <i>karān ās<sup>i</sup>.</i>	करान् आस <i>karān ās<sup>a</sup>.</i>
2	करान् ओसुख् <i>karān ōsukh.</i>	करान् आसुख् <i>karān ās<sup>u</sup>kh.</i>	करान् आसिव <i>karān ās<sup>i</sup>w<sup>a</sup>.</i>	करान् आसव <i>karān ās<sup>a</sup>w<sup>a</sup>.</i>
3	करान् ओसु <i>karān ōs<sup>u</sup>.</i>	करान् आसु <i>karān ās<sup>u</sup>.</i>	करान् आसि <i>karān ās<sup>i</sup>.</i>	करान् आस <i>karān ās<sup>a</sup>.</i>

The various adverbial suffixes are added as in the case of the Present Tense. They will be found in detail under the paradigm of the auxiliary verb, and need not be repeated here. One example will suffice. करान् ओसुस्न *karān ōsusn<sup>a</sup>*, I was not making. As in the case of the Present, in a formal sentence, it is more elegant to place the auxiliary before the present participle. Thus, बत ओसु सुह् खवान् *bat<sup>a</sup> ōs<sup>u</sup> suh khyawān*, he was eating rice.

Pronominal suffixes are added as in the Present. Thus,—

बुह् ओसुसथ् करान् *bōh ōsus-ath karān*, I was making thee.

असि असिथ् करान् *as<sup>i</sup> āsi-th karān*, we were making thee.

बुह् ओसुसथ् करान् *bōh ōsus-ay karān*, I was making for thee.

बुह् ओसुसन् करान् *bōh ōsus-an karān*, I was making him.

बुह् ओसुसस् करान् *bōh ōsus-as karān*, I was making for him.

बुह् ओसुसव करान् *bōh ōsus-aw<sup>a</sup> karān*, I was making you.

बुह् ओसुसख् करान् *bōh ōsusakh karān*, I was making them.

सुह् ओसुस् करान् *suh ōsu-s karān*, he was making him or for him.

(not ओसुन् *ōsu-n*).

And so others.

## 3. FUTURE TENSE.

This tense is conjugated as follows (viii. ii. 28).

SINGULAR.	PLURAL.
1 कर <i>kar<sup>a</sup></i> , I shall make.	करव् <i>karav</i> , we shall make.
2 खरख् <i>karakh</i> , thou wilt make.	करिव् <i>kariv</i> , you will make.
3 करि <i>kari</i> , he will make.	करन् <i>karan</i> , they will make.

Roots ending in vowels insert म् *m* in the first person of both numbers. Before इ *i*, they insert य् *y*. As usual, all roots ending in इ *i*, except नि *ni*, take, दि *di*, give, and यि *yi*, come, change the final इ *i* of the root to य *ya* (29). We thus get for the future of खि *khi*, eat,—

SINGULAR.	PLURAL.
1 ख्यम <i>khyam<sup>a</sup></i> .	ख्यमव् <i>khyamav</i> .
2 ख्यक् <i>khyakh</i> .	ख्ययिव् <i>khëyiv</i> .
3 ख्ययि <i>khëyi</i> .	ख्यन् <i>khyan</i> .

From दि *di*, give, we have,—

SINGULAR.	PLURAL.
1 दिम <i>dim<sup>a</sup></i> .	दिमव् <i>dimav</i> .
2 दिक् <i>dikh</i> .	दियिव् <i>diyiv</i> .
3 दियि <i>diyi</i> .	दिन् <i>din</i> .

This tense has a special interrogative form, which is thus conjugated (30, 31).

SINGULAR.	PLURAL.
1 करा <i>karā</i> , shall I do or make.	करव <i>karaw<sup>a</sup></i> .
2 करख <i>karakh<sup>a</sup></i> .	करिव <i>kariw<sup>a</sup></i> .
3 कर्था <i>karyā</i> .	करन् <i>karan<sup>a</sup></i> .

Pronominal suffixes are added to this tense as usual, except that the third person singular is slightly irregular, being कर्यम् *karyam* (he will make me), &c., not करिम् *karim*, &c. (viii. ii. 29). So कर्यस् *karyas*, not करिस् *karis*, and all other suffixes added to this person of this tense. When, however, the suffixes of the second person is added there is no irregularity. Thus, करिय् *kariy*, not कर्यय् *karyay*. Remember that final

ख् *kh* becomes ह् *h* before a suffix. We thus get the following forms which will do as samples.

Added to first person,—

करस् *kara-s*, I shall make for him.

करन् *kara-n*, I shall make him.

करोस् *karō-s*, we shall make for him.

करोन् *karō-n*, we shall make him.

Added to second person,—

करहस् *karah-as*, thou wilt make for him.

करहन् *karah-an*, thou wilt make him.

कर्युस् *karyū-s*, you will make for him.

Added to third person,—

कर्यम् *kary-am*, he will make me.

करिन् *kari-y*, he will make thee or for thee. (It should be remembered that the suffix अथ् *ath* is not used with the third person).

करिन् *kari-w<sup>a</sup>*, he will make you or for you.

कर्यस् *kary-as*, he will make him, or for him. (अन् *an* is not used with the third person).

कर्यख् *kary-akh*, he will make them or for them.

करनस् *karan-as*, they will make him or for him.

करनख् *karan-akh*, they will make them or for them.

Interrogative forms would be such as करस *kara-s-<sup>a</sup>*, shall I make for him?

The feminine impersonal verbs चर *tsar*, to be inwardly wrathful, &c. (see pp. 16 and 22), are thus conjugated, this tense making no distinction between masculine and feminine.

चर्यम् *tsary-am*, there will be inward anger to me. I shall be inwardly angry.

अस्य चरि *asē tsari*, we shall be inwardly angry.

चरिन् *tsari-y*, thou wilt be inwardly angry.

चरिन् *tsari-w<sup>a</sup>*, you will be inwardly angry.



त्सर्यस् *tsary-as*, he will be inwardly angry.

त्सर्यख् *tsary-akh*, they will be inwardly angry.

#### ON THE PAST TENSES GENERALLY.

Kaçmīrī has three Simple (as distinct from Periphrastic) Past Tenses,—the Past, the Aorist, and the Pluperfect.

There are three conjugations of verbs in these tenses. The first conjugation includes all active and impersonal verbs.

The second conjugation includes the following neuter (viii. iii. 77-97) verbs,—

- |   |   |
|---|---|
| 1. थक <i>thak</i> , be weary.   | 19. फुट <i>phut</i> , be broken.  |
| 2. पक <i>pak</i> , go.  | 20. रोट <i>rōt</i> , be stopped (also third conjugation).                     |
| 3. समख <i>samakh</i> , become visible, be seen, meet a person.                                | 21. बुड <i>bōḍ</i> , dive, sink.  |
| 4. कख <i>hōkh</i> , become dry.   | 22. वात <i>wāt</i> , arrive.  |
| 5. तग <i>tag</i> , be possible, be known how to be done.                                      | 23. व्वथ <i>wōth</i> , stand up.  |
| 6. लग <i>lag</i> , be with, suffer pain, fit.   | 24. छन्न <i>ts̥hyann</i> , be bored, be torn, be split.                       |
| 7. चंग <i>çōṅg</i> , lie down, go to sleep.   | 25. सपन <i>sapan</i> , सपज़ <i>sapaz</i> , or सपद <i>sapad</i> , be complete. |
| 8. कत्त <i>k<sup>a</sup>ts</i> , be wet.  | 26. वुप <i>wup</i> , burn inside (see below).                                 |
| 9. खोत्त <i>khots</i> , fear.   | 27. ग्रप <i>grap</i> , evaporate, be digested be soaked up (see below).       |
| 10. पत्त <i>pats</i> , trust with a loan.   | 28. प्रथ <i>pray</i> , be pleased.  |
| 11. रीत्त <i>rōts</i> , be preferred.   | 29. लय <i>lay</i> , be worth.   |
| 12. व्यत्त <i>vyats</i> , pervade, fit into.  | 30. वय <i>way</i> , be fit to eat, agree with, suit.                          |
| 13. कत्त <i>hōts</i> , go bad, decay.   | 31. खर <i>khar</i> , be disliked.   |
| 14. गक्क <i>gatsh</i> , be proper (गक्क <i>gatsh</i> , go, belongs to the third conjugation). | 32. तर <i>tar</i> , be crossed.   |
| 15. व्वपज़ <i>wōpaz</i> , be born.  | 33. फर <i>phar</i> , be stolen, be a cause of loss to.                        |
| 16. दज़ <i>daz</i> , be burnt.  | 34. फेर <i>phēr</i> , go round, rot, regret, be inverted.                     |
| 17. रोज़ <i>rōz</i> , stop, stand.  | 35. मर <i>mar</i> die, (मर <i>mar</i> , unite,                                |
| 18. फट <i>phat</i> , split (of wood), sprout (of a plant), sink into water.                   |   |

- belongs optionally (viii. iii. 91) to the first conjugation).
- |   |   |
|---|---|
| 36. सोर <i>sōr</i> , be spent, exhausted (of things).                 | 46. दृष <i>dōṣ</i> , trickle.                       |
| 37. गल <i>gal</i> , melt.   | 47. पोष <i>pōṣ</i> , be competent, victorious.      |
| 38. त्रल <i>tsal</i> , flee, escape.                                  | 48. मष <i>maṣ</i> , forget.                         |
| 39. डल <i>ḍal</i> , pass over.  | 49. रोष <i>rōṣ</i> , be angry.                      |
| 40. डोल <i>ḍōl</i> , be unused.                                       | 50. आस <i>ās</i> , be.                              |
| 41. फल <i>phal</i> , bear fruit, become old (of clothes), be divided. | 51. खस <i>khas</i> , mount, ascent.                 |
| 42. फल्ल <i>phōll</i> , expand (of a flower).                         | 52. फस <i>phas</i> , be entangled, caught.          |
| 43. मेल <i>mēl</i> , meet, be met by a person.                        | 53. बस <i>bas</i> , dwell.                          |
| 44. ब्रव <i>bōv</i> , be born, grow.                                  | 54. लस <i>las</i> , live long, live in good health. |
| 45. राव <i>rāv</i> , be lost.   | 55. लोस <i>lōs</i> , be weary.                      |
|   | 56. वस <i>was</i> , come down, descend.             |
|   | 57. ब्यह <i>byah</i> , sit.                         |

Of the above, the verb रोट *rōṭ*, be stopped, may optionally be conjugated in the third conjugation (viii. iii. 84). Thus,—

2nd Conjugation. Past Participle, रुट् *rūṭ*<sup>u</sup>

Aorist „ रोच्योव् *rōcyōv*.

Pluperfect „ रोच्याव् *rōcyāv*.

3rd Conjugation. Aorist „ in sense of Past रोच्योव् *rōṭyōv*.

Pluperfect „ „ Aorist रोच्याव् *rōṭyāv*.

True Pluperfect „ रोटियाव् *rōṭiyāv*.

The verbs वृष *wup*, burn inside, and अप *ṣrap*, be digested, optionally form their Pluperfect after the manner of the third conjugation (viii. iii. 89). Thus,—

2nd Conjugation. Pluperfect Participle वृष्याव् *wupyāv*,

अप्याव् *ṣrapyāv*.

3rd Conjugation. True Pluperfect Participle वृपियाव् *wupiyāv*,

अपियाव् *ṣrapiyāv*.

The above 57 verbs are those given by Īṣvara-kaula in the *Bhūta-pāda* of the *Ākhyāta-prakriyā* of his Grammar (viii. iii. 77–97), but the following are added to the second conjugation by my Paṇḍit.



- |   |   |
|---|---|
| 58. पलज <i>palaz</i> , be useful.               | 62. फोर <i>phōr</i> , quiver.               |
| 59. पलट <i>palat</i> , melt, deliquesce.        | 63. नश <i>naç</i> , disappear.              |
| 60. पुन <i>pun</i> , come true (of a<br>curse). | 64. तोष <i>tōṣ</i> , be satisfied.          |
| 61. प्रार <i>prār</i> , wait.                   | 65. बास <i>bās</i> , become clear, evident. |
|   | 66. व्वबस <i>wōbas</i> , increase.          |

The third conjugation includes all other neuter verbs, except those used impersonally.

I shall now describe each of the Past tenses separately.

#### 4 (a). THE VERBAL PAST PARTICIPLE.

This Participle, from which, as will be seen, the Past Tense is derived, is formed by adding उ *u-mātrā* to the root. Thus, कर *kar*, do; Past Participle कर् *kar<sup>u</sup>*. Its feminine singular is formed by changing *u-mātrā* to *ū-mātrā*. Thus, कर् *kar<sup>ū</sup>*. The masculine plural by changing the *u-mātrā* to *i-mātrā*. Thus, कर् *kar<sup>i</sup>*, and the feminine plural by changing the *ū-mātrā* to य *y<sup>a</sup>* (ě), thus, कर् *kar<sup>ě</sup>*. Before the *mātrā*-vowels, the root-vowel of the verb is liable to modifications. But (this is important) before the य *y<sup>a</sup>* (ě) of the feminine plural, there is no modification. The modifications caused by *mātrā*-vowels are as follows,—

If the root-vowel is *a*, before *u-mātrā*, it becomes *a* (*o*). Thus, कर *kar*, make, कर् *kar<sup>u</sup>*, pronounced *kor*, he (was) made (viii. iii. 19).

If the root-vowel is *a*, before *ū-mātrā*, it becomes *a* (*ü*). Thus, कर् *kar<sup>ū</sup>*, pronounced *kür*, she (was) made (viii. iii. 19).

If the root-vowel is *a*, before *i-mātrā*, it becomes *a* (*a<sup>i</sup>*). Thus, कर् *kar<sup>i</sup>*, pronounced *ka<sup>i</sup>r<sup>i</sup>*, they (masc.) (were) made (viii. iii. 19).

If the root-vowel is *ā*, before *ū-mātrā*, it becomes *ō*. Thus, मार *mār*, kill, मोर् *mōr<sup>u</sup>*, he (was) killed (viii. iii. 20).

If the root-vowel is *ā*, before *ū-mātrā*, it becomes *ā* (*ö*). Thus, मार *mār<sup>ū</sup>*, pronounced *mör*, she (was) killed (viii. iii. 19).

If the root-vowel is *ā*, before *i-mātra* it becomes *ā* (*ö<sup>i</sup>*). Thus, मार *mār<sup>i</sup>*, pronounced *mö<sup>i</sup>r<sup>i</sup>*, they (masc.) (were) killed (viii. iii. 19).

If the root-vowel is *i*, before *u-mātrā* it becomes *yu*. Thus, लिव *liv*, plaster, ल्युव *lyuv<sup>u</sup>*, he (was) plastered.

If the root-vowel is *i*, before *ū-mātrā* it becomes *i* (pronounced *yü*). Thus, लिव *liv<sup>ū</sup>*, pronounced *lyüv*, she (was) plastered.



If the root-vowel is *i*, before *i-mātrā*, it is unchanged. Thus, लि॒वि *liv<sup>i</sup>*, they (masc.) (were) plastered.

If the root-vowel is *ī*, before *u-mātrā*, it becomes *yū*. Thus, ची॒र *cīr*, squeeze out, च्यू॒र् *cyūr<sup>u</sup>*, he (was) squeezed out.

If the root-vowel is *ī*, before *ū-mātrā* it is unchanged. Thus, ची॒रू *cīr<sup>ū</sup>*, she (was) squeezed out.

If the root-vowel is *i*, before *i-mātrā* it is unchanged. Thus, ची॒रि *cīr<sup>i</sup>*, they (masc.) (were) squeezed out.

If the root-vowel *u* or *ū*, it always remains unchanged. Thus, from बु॒ज *buz*, parch, बु॒जु *buz<sup>u</sup>*, बु॒जू *buz<sup>ū</sup>*, बु॒जि *buz<sup>i</sup>*. From लू॒ट *lūt*, rob, लू॒टु *lūt<sup>u</sup>*, लू॒टू *lūt<sup>ū</sup>*, लू॒टि *lūt<sup>i</sup>*.

If the root-vowel is *ē*, before *u-mātrā*, it becomes *yū*. Thus, फे॒र *phēr*, be turned, फ्यू॒र् *phyūr<sup>u</sup>*, he (was) turned (viii. iii. 21, 22).

If the root-vowel is *ē*, before *ū-mātrā*, it becomes *ī*. Thus, फी॒रू *phīr<sup>ū</sup>*, she (was) turned (viii. iii. 23).

If the root-vowel is *ē*, before *i-mātrā*, it becomes *ī*. Thus, फी॒रि *phīr<sup>i</sup>*, they (were) turned (viii. iii. 21, 22).

If the root-vowel is *ō*, before *u-mātrā*, it becomes *ū*. Thus, बो॒ज *bōz*, hear, बू॒जु *būz<sup>u</sup>*, he (was) heard (viii. iii. 24).

If the root-vowel is *ō*, before *ū-mātrā*, it becomes *ū*. Thus, बू॒जू *būz<sup>ū</sup>*, she (was) heard (viii. iii. 25).

If the root-vowel is *ō*, before *i-mātrā*, it becomes *ū*. Thus, बू॒जि *būz<sup>i</sup>*, they (masc.) (were) heard (viii. iii. 24).

Before य *ē* or च *a* of the feminine plural, the root-vowel is always unchanged. Thus, क॒र्य *karē*, मा॒र्य *mārē*, लि॒य *livē*, ची॒र्य *cīrē*, बु॒ज *buz<sup>a</sup>*, फे॒र्य *phērē*, बो॒ज *bōz<sup>a</sup>*.

When any pronominal suffix except व *w<sup>a</sup>* is added to a form ending in a *mātrā*-vowel, that *mātrā*-vowel becomes fully pronounced, but the modification of the root-vowel remains unchanged. Thus, क॒र् *kar<sup>u</sup>* (pronounced *kor*) + न् *n*, becomes क॒रन् *karun*, pronounced *korun*, and not *karun* or *korn*. So मो॒र् *mōr<sup>u</sup>* + न् becomes मो॒रन् *mōrun*, and so on. In such a case, *ū-mātrā* is pronounced as a short German *ü*. Thus, क॒रू *kar<sup>ū</sup>* (pronounced *kür*) + न् *n*, becomes क॒र॒न् *kar<sup>ū</sup>n*, pronounced *kürün*. If the suffix is

व  $w^a$ , the *mātrā*-vowel remains unchanged. Thus, कर् + व  $kar^u + w^a$ , he (was) made by you, becomes कर् + व  $kar^uw^a$ , and is pronounced  $korw^a$ , and not  $koruw^a$ . So कर् + व  $kar^u + w^a$  made (fem.) by you, becomes कर् + व  $kar^u-w^a$ , and is pronounced  $kürw^a$ . Similarly, when a *mātrā*-vowel is followed by any other vocalized syllable, it remains a *mātrā*-vowel. Thus, कर् + नस्  $kar^u-n-as$ , not कर् + नस्  $karunas$ , (was) made-by-him-I. Even in such cases, Īçvara-kaula (as in viii. iii. 3 and 4) writes कर् + व  $karuw^a$ , लीखिव  $likhiw^a$ , &c., with the *mātrā*-vowel apparently fully pronounced, but in this he is, according to my Paṇḍit, incorrect, and it is a mere slip of the pen.

When, in the feminine plural, य  $y^a$  (ě) follows one of the letters च  $ts$ , छ  $ts^h$ , ज्ञ  $z$ , or ञ्  $ñ$ , the  $y^a$  becomes अ  $^a$  (viii. iii. 47). Thus, दिच  $dits + y^a$  becomes दिच  $dits^a$ , they (fem.) (were) given. So ह्यच  $hěts + y^a$ , becomes ह्यच  $hěts^a$ , they (fem.) (were) taken. So वाच  $wāts + y^a$  becomes वाच  $wāts^a$ , they (fem.) arrived, दज्  $daz + y^a$  becomes दज्  $daz^a$ , they (fem.) were burnt (viii. iii. 7, 12).

So also य्  $y$  is often elided after स्  $s$  (viii. iii. 13). Thus, आस्  $ās + y^a$ , becomes आस्  $ās^a$ , they (fem.) were. बस्  $bas + y^a$ , बस्  $bas^a$ , they (fem.) dwelt. Īçvara-kaula restricts this to verbs of the 2nd conjugation, but, according to my Paṇḍit, य्  $y$  is also elided after all verbs of the 1st conjugation, except in the case of चस्  $tsas$ , laugh loudly (impersonal). Thus, from कस्  $kas$ , fry, feminine plural कस्  $kas^a$ , but, from चस्  $tsas$ , चस्य  $tsasě$ .

In the case of the following verbs of the 1st conjugation, the य्  $y$  may, according to my Paṇḍit, be optionally retained. ठास्  $thās$  bury; दस्  $das$ , beat; मुस्  $mus$ , eat improperly; सस्  $s^as$ , break wind. Thus, ठास्  $thās^a$ , or ठास्य  $thāsě$ .

It will be seen that the feminine of this participle ends in  $ū$ -*mātrā*, in  $y^a$  (ě), or in  $^a$ . Before these terminations, the final consonant of the Past Participle undergoes certain changes. These changes only occur in the first and second conjugations. They are as follows:—

Final क्  $k$ , ख्  $kh$ , and ग्  $g$ , become च्  $c$ , छ्  $ch$ , and ज्  $j$  respectively, before both ञ्  $ū$ -*mātrā* and य  $ya$  (ě) (viii. iii. 7). Thus,—



From Root थक *thak*, be weary ; थकु *thak<sup>u</sup>*, he (was) weary ; but थचू *thac<sup>ū</sup>*, she (was) weary ; थच्य *thacě*, they (fem.) (were) weary.

„ „ लेख *lekh*, write ; ल्यूख *lyūkh<sup>u</sup>*, he (was) written ; but लीक् *līch<sup>ū</sup>*, she (was) written ; लेच्य *lechě*, they (fem.) (were) written.

„ „ दग *dag*, pound ; दगु *dag<sup>u</sup>*, he (was) pounded ; but दजू *daj<sup>ū</sup>*, she (was) pounded ; दज्य *dajě*, they (fem.) (were) pounded.

ट् *t*, ठ् *th*, and ड् *d*, become च् *c*, छ् *ch*, and ज् *j* respectively, before *y<sup>a</sup>* (ě), but not before *ū-mātrā* (viii. iii. 70). Thus,—

From Root फट *phaṭ*, be split ; फटु *phaṭ<sup>u</sup>*, he (was) split ; फटू *phaṭ<sup>ū</sup>*, she (was) split ; but फच्य *phacě*, they (fem.) (were) split.

„ „ मठ *maṣ*, forget ; मठु *maṭh<sup>u</sup>*, he (was) forgotten ; मठू *maṭh<sup>ū</sup>*, she (was) forgotten ; but मच्य *machě*, they (fem.) (were) forgotten.

„ „ गंड *gaṇḍ*, bind ; गंडु *gaṇḍ<sup>u</sup>*, he (was) bound ; गंडू *gaṇḍ<sup>ū</sup>*, she (was) bound ; but गज्य *ganjě*, they (fem.) (were) bound.

त् *t*, थ् *th*, द् *d*, and न् *n*, become त्स *ts*, त्सह् *ts<sup>h</sup>*, ज्ञ् *z*, and ज्ञ् *ñ* respectively, before both *ū-mātrā*, and before *y<sup>a</sup>* (ě), which latter then becomes *a* by the rule given on the last page (viii. iii. 72, 73). Thus,—

From Root कत *kat*, spin ; कतु *kaṭ<sup>u</sup>*, he (was) spun ; but कतू *kaṭ<sup>ū</sup>*, she (was) spun ; कत्त *kaṭ<sup>a</sup>*, they (fem.) (were) spun.

„ „ वथ *wōth*, arise ; वथु *wōth<sup>u</sup>*, he arose ; but वत्तू *wōt<sup>ū</sup>*, she arose, and वत्त *wōt<sup>a</sup>*, they (fem.) arose.

„ „ लद *lad*, build ; लदु *laḍ<sup>u</sup>*, he (was) built ; but लजू *la<sup>z</sup><sup>ū</sup>*, she (was) built, and लज्ज *la<sup>a</sup>*, they (fem.) (were) built.

„ „ रन *ran*, cook ; रनु *raṇ<sup>u</sup>*, he (was) cooked ; but रजू *rañ<sup>ū</sup>*, she (was) cooked, and रज्ज *rañ<sup>a</sup>*, they (fem.) (were) cooked.

ल *l* becomes ज् *j* before both *ū-mātrā* and *y<sup>a</sup>* (ě) (viii. iii. 74).

Thus,—

From Root चल *tsal*, flee ; चलु *tsal<sup>u</sup>*, he fled ; but चजू *tsaj<sup>ū</sup>*, she fled, and चज्य *tsajě*, they (fem.) fled.



The verbs पिह *pih*, grind; मुह *muh*, deceive; सह *sah*, bear; गृह *g<sup>a</sup>h*, grind; and च्छ *ts<sup>a</sup>h*, suck, under similar circumstances change their final ह *h* to ञ् *ç* (viii. iii. 75). Thus,—

पुहु *pyuh<sup>v</sup>*, he (was) ground; but पिष् *piç<sup>u</sup>*, she (was) ground; and पिश्य *piçě*, they (fem.) were ground.

Combining what is said here, together with what has been said above (pp. 40 and ff.) regarding vowel changes, we come to the three following general rules, all of which apply only to the first and second conjugations, and do not apply to the third.

1. *In the Past Participle masculine, both singular and plural, only the root vowel, and not the final consonant, is liable to change.*

2. *In the Past Participle feminine singular, both the root vowel and the final consonant are liable to change.*

3. *In the Past Participle feminine plural, only the final consonant, and not the root vowel, is liable to change.*

These three rules are most important, as the whole scheme of conjugating the Past Tense depends upon them.

#### IRREGULAR PAST PARTICIPLES.

The following verbs have irregular Past Participles. The irregularities are, of course, carried through the Past tense.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
खस <i>khas</i> , mount (viii. iii. 66).	खथु <i>khath<sup>v</sup></i> [or खतु <i>khath<sup>v</sup></i> ].	खत् <i>khats<sup>h</sup></i> , [or खत् <i>khats<sup>u</sup></i> ].	खथि <i>khathi<sup>i</sup></i> [or खति <i>khathi<sup>i</sup></i> ].	खत् <i>khats<sup>h</sup></i> [or खत् <i>khats<sup>a</sup></i> ].
वस <i>vas</i> , descend (66).	वथु <i>wath<sup>v</sup></i> .	वत् <i>wats<sup>h</sup></i> .	वथि <i>wathi<sup>i</sup></i> .	वत् <i>wats<sup>h</sup></i> .

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
लस <i>las</i> , live long (27, 28, 33, 67, 96).	लसु <i>lūst<sup>v</sup>.*</i>	लसू <i>lūtsh<sup>ū</sup>.*</i>	लसि <i>lūst<sup>i</sup>.*</i>	लसि <i>lātsh<sup>a</sup>.*</i>
लोस <i>lōs</i> , be weary (67, 96).	लसु <i>lūs<sup>v</sup>.</i>	लसू <i>lūs<sup>ū</sup></i> or लसू <i>lūtsh<sup>ū</sup>.</i>	लसि <i>lūs<sup>i</sup>.</i>	लोस <i>lōs<sup>a</sup></i> लोस <i>lōtsh<sup>a</sup>.</i>
मर <i>mar</i> , die (26, 31, 59). मर <i>mar</i> , unite, is regular.	मरु <i>mūd<sup>v</sup>.</i>	मरु <i>mōy<sup>a</sup>.</i>	मरि <i>mūdi.</i>	मरु <i>mōy<sup>a</sup>.</i>
हि <i>hi</i> , take (32).	ह्युतु <i>hyat<sup>v</sup>.</i>	ह्युतु <i>hētsh<sup>ū</sup>.</i>	ह्युति <i>hēti.</i>	ह्युतु <i>hētsh<sup>a</sup>.</i>
दि <i>di</i> , give (32).	द्युतु <i>d̥yut<sup>v</sup>.</i>	दिनु <i>dits<sup>ū</sup>.</i>	दिनि <i>dit<sup>i</sup>.</i>	दिनु <i>dits<sup>a</sup>.</i>
खि <i>khi</i> , eat (viii. iii. 6, ix. i. 37).	ख्यौव् <i>khyauv.</i>	ख्यय <i>khēy<sup>a</sup>.</i>	ख्येय् <i>khyēy.</i>	ख्यय <i>khēy<sup>a</sup>.</i>
चि <i>ci</i> , drink (viii. iii. 6, ix. i. 37).	चौव् <i>cyauv.</i>	चय <i>cēy<sup>a</sup>.</i>	चेय् <i>cyēy.</i>	चय <i>cēy<sup>a</sup>.</i>
नि <i>ni</i> , take (viii. iii. 6, 34, ix. i. 38).	न्यूव् <i>nyūv.</i>	निय <i>niy<sup>a</sup>.</i>	नीय् <i>nīy.</i>	निय <i>niy<sup>a</sup>.</i>

\* लस *las*, is sometimes used regularly by the vulgar, thus, लसु *las<sup>v</sup>*, &c. (viii. iii. 96). In the fem. sing. Içvara-kaula sometimes writes लसू *lūtsh<sup>ū</sup>*, and sometimes लसू *lūtsh<sup>ū</sup>*. According to my Paṇḍit, the latter is the correct form.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
डेष <i>dēṣ</i> , see (viii. iii. 62).	द्युठ् <i>dyūṭh<sup>u</sup></i> .	डीठ् <i>dīṭh<sup>u</sup></i> .	डीठि <i>dīṭh<sup>i</sup></i> .	डेछ <i>dēchĕ</i> .
रोष <i>rōṣ</i> , be angry (24, 62).	रुठ् <i>rūṭh<sup>u</sup></i> .	रुठ् <i>rūṭh<sup>u</sup></i> .	रुठि <i>rūṭh<sup>i</sup></i> .	रोछ <i>rōchĕ</i> .
मष <i>maṣ</i> , forget (62).	मठ् <i>maṭh<sup>u</sup></i> .	मठ् <i>maṭh<sup>u</sup></i> .	मठि <i>maṭh<sup>i</sup></i> .	मछ <i>maçĕ</i> .
ब्यह् <i>byah</i> , sit (22, 62).	ब्युठ् <i>byūṭh<sup>u</sup></i> .	बीठ् <i>bīṭh<sup>u</sup></i> .	बीठि <i>bīṭh<sup>i</sup></i> .	बेछ <i>bēchĕ</i> .
क्त्त <i>k<sup>a</sup>ts</i> , be wet (63).	क्तु <i>kat<sup>u</sup></i> .	क्त्त <i>k<sup>a</sup>ts<sup>u</sup></i> .	क्ति <i>kat<sup>i</sup></i> .	क्त्त <i>k<sup>a</sup>ts<sup>a</sup></i> .
क्त्त <i>hōts</i> , decay (63).	क्तु <i>hōt<sup>u</sup></i> .	क्त्त <i>hōts<sup>u</sup></i> .	क्ति <i>hōt<sup>i</sup></i> .	क्त्त <i>hōts<sup>a</sup></i> .
दज् <i>daz</i> , be burnt (64).	ददु <i>dad<sup>u</sup></i> .	दज् <i>daz<sup>u</sup></i> .	ददि <i>dad<sup>i</sup></i> .	दज् <i>daz<sup>a</sup></i> .
रोज् <i>rōz</i> , stop (64).	रुदु <i>rūd<sup>u</sup></i> .	रुज् <i>rūz<sup>u</sup></i> .	रुदि <i>rūd<sup>i</sup></i> .	रोज् <i>rōz<sup>a</sup></i> .
व्वपज् <i>wōpaz</i> , be born (64).	व्वपदु <i>wōpad<sup>u</sup></i> .	व्वपज् <i>wōpaz<sup>u</sup></i> .	व्वपदि <i>wōpad<sup>i</sup></i> .	व्वपज् <i>wōpaz<sup>a</sup></i> .
हहर <i>hahar</i> , to marry off (a girl) (76).	हहर् <i>hahar<sup>u</sup></i> (rare).	हहर <i>hahar<sup>u</sup></i> or हरश् <i>haraṣ<sup>u</sup></i> .	हहरि <i>hahar<sup>i</sup></i> (rare).	हहर् <i>haharĕ</i> , or हरश् <i>haraṣĕ</i> .



## 4 (b). THE PAST TENSE.

This tense is peculiar to the first and second conjugations. It does not occur in the third conjugation. It describes something which has happened lately, *e.g.*, क॑रुन् *karun*, he has (just) made.

It is formed from the Past Participle in कृ॑त्. This Participle is Passive in the case of verbs of the first conjugation. Thus, क॑रु *karu*, done, अ॑सु *asu* (impersonal verb), laughed. It is Neuter in the case of verbs of the second conjugation. Thus, ब॑वु *bövu*, become. Verbs of the first conjugation are therefore passive in construction. Instead of saying 'I made this,' we must say 'this was made by me,' इ॒ह् म॒य क॑रु *yih mē karu*, this (*yih*) by me (*mē*) made (*karu*). Here the original object of the sentence has become the grammatical subject, and the logical subject has been put into the case of the agent. If the object (grammatical subject) is feminine, the participle must be feminine. If it is plural, the participle must be plural. Thus,—

क॑रु म॒य क॑रु *karu mē karu*, the bracelet (masc.) was made by me.

प॑ट् म॒य क॑रु *paṭ mē karu*, the tablet (fem.) was made by me.

क॑रि म॒य क॑रि *karī mē karī*, the bracelets were made by me.

प॑च म॒य क॑र्य *pac mē karē*, the tablets were made by me.

As regards the original subject, it is put in the agent case, and may also be added to the verb in the form of a pronominal suffix of the agent case. This *must* always be done in the second person singular and plural. These suffixes are given on pp. 15 and ff. For the sake of ready reference, they are here repeated.

	SINGULAR.	PLURAL.
1st Person.	अ॒म् <i>am</i> .	—
2nd „	अ॒थ् <i>ath</i> .	अ॒व <i>aw<sup>a</sup></i> .
3rd „	अ॒न् <i>an</i> .	अ॒ख् <i>akh</i> .

The initial अ *a* is elided when following a vowel.

When the pronominal suffix is added to a verb (it is *always* added in the case of the second person), the original subject (now agent), if a pronoun, may be omitted. Thus, for 'he made,' we may say,—

- (a) त॑मि क॑रु॒ त॑मि॑ क॑रु॒, by him made,  
 or (b) त॑मि क॑रु॒न् त॑मि॑ क॑रु॒-न, by him made-by-him,  
 or (c) क॑रु॒न् क॑रु॒-न, made-by-him.

In the second person we cannot use the first or (a) form. We can only say,—

- (b) च॑ क॑रु॒थ् त॑स॑ क॑रु॒-थ, by thee made-by-thee,  
 or (c) क॑रु॒थ् क॑रु॒-थ, made-by-thee.

So in the plural.

- (b) त्व॑ क॑रु॒व त॑ह॑ क॑रु॒-व, by you made-by-you,  
 or (c) क॑रु॒व क॑रु॒-व, made-by-you.

We cannot say च॑ क॑रु॒ त॑स॑ क॑रु॒ or त्व॑ क॑रु॒ त॑ह॑ क॑रु॒.

This Passive construction is called in Sanskrit Grammar the *kar-maṇi prayōga*, and is described in Īçvara-kaula's Grammar under that name (viii. iii. 3).

#### THE IMPERSONAL CONSTRUCTION.

Impersonal verbs are used passively with all persons. The terminations are the same as in the case of active verbs. An example is,—

- (a) त॑मि अ॑सु॒ त॑मि॑ अ॑सु॒, by him it was laughed,  
 or (b) त॑मि अ॑सु॒न् त॑मि॑ अ॑सु॒-न, by him it was laughed-by-him,  
 or (c) अ॑सु॒न् अ॑सु॒-न, it was laughed-by-him,

all three of which mean 'he laughed' (viii. iii. 3). So अ॑सु॒म् अ॑सु॒-म, I laughed.

The two verbs चु॒व त॑सु॒व, quarrel, and मो॒रव॑ *mōrav*, bear pain, may be used impersonally, and are then put in the feminine (viii. iii. 9).

Thus, चु॒वन् त॑सु॒वन्, quarrelling was done-by-him, he quarrelled, the verb agreeing with the nominative ह॑र *har*, a quarrel, which is feminine. So मो॒रव॑न् *mōrav*न्, pain was suffered-by-him, he suffered pain, the true nominative being some feminine word like पी॒ड् *pīḍ*, pain, understood.

In these cases we may use all the three forms, except, as before, in the second person. Thus,—

- (a) त॑मि चु॒व त॑मि॑ त॑सु॒वन्,  
 or (b) त॑मि चु॒वन् त॑मि॑ त॑सु॒वन्,  
 or (c) चु॒वन् त॑सु॒वन्.

These two words can even be used in the fem. plur. Thus, चुयन्, he quarrelled (many times) ; मोरयन् *mōravyan*, he suffered pains.

The following verbs (repeated from pp. 16 and 22) are also impersonal but have this peculiarity that they are conjugated with suffixes of the dative instead of suffixes of the agent, and are also in the feminine.

ज़र *tsar*, be inwardly wrathful.

फ़श् *phōṣ*, ditto.

फुह *phuh*, ditto.

मर्च *marṭs*, ditto.

वुज़ *wuṭs*, be burnt.

फ़िज़ *phits*, forget.

त्यंब *tyamb*, look eagerly (conjugated in the third conjugation).

Thus, चरुस् *tsarū-s*, not चरुन् *tsarū-n*, there was inward anger to him, he was angry.

चरुय् *tsarū-y*, not चरुथ् *tsarū-th*, thou wast angry.

चरुम् *tsarū-m*, I was angry.

So वुज्जुय् *wuṭs<sup>y</sup>*, thou wast burnt. These verbs are given here, because the first six are used in the Past Tense. त्यंब *tyamb*, look eagerly, belongs to the third conjugation, and does not use the Past Tense.

This impersonal construction, whether with the Dative or with the Agent, is called in Sanskrit, the *bhāvē-prayōga*.

#### NEUTER VERBS.

Neuter verbs of the second conjugation, having their Past Participle neuter, are conjugated, in the Past tenses actively. They thus take the pronominal suffixes of the nominative, and agree with the subject of the sentence in number and person. The addition of the pronominal suffixes is obligatory.

They are here quoted for ready reference.

SINGULAR.	PLURAL.
1. अस् <i>as</i> .	_____
2. अक् <i>akh</i> .	अव <i>aw<sup>a</sup></i> .
3. _____	_____

There are no nominative suffixes of the first person plural or of the third person.



Taking, therefore, the verb ब॒व *bōv*, become, for 'I became' we may say,—

(b) ब॒ह् ब॒वुस् *bōh bōvu-s*,

or (c) ब॒वुस् *bōvu-s*.

We cannot say ब॒ह् ब॒व *bōh bōv<sup>u</sup>*, any more than we can say ल॒ह्य क॑र् *tōhē kar<sup>u</sup>*.

These preliminaries being understood, I shall, in the paradigms, only give the (c) forms of the past tenses. From these the (b) forms and (when they exist) the (a) forms can easily be deduced.

#### A. FIRST CONJUGATION.

(a) **Transitive Verb** (viii. iii. 3-9) (c. forms only) 'I made,' *Lit.* 'he, she, it, &c., was (were) made by me, you, him, us, &c.'

	SINGULAR.		PLURAL.	
	Masculine. <sup>1</sup> क॑र् <i>kar<sup>u</sup></i> , made.	Feminine. <sup>1</sup> क॑रु <i>kar<sup>u</sup></i> .	Masculine. <sup>1</sup> क॑रि <i>kar<sup>i</sup></i> .	Feminine. <sup>1</sup> क॑र्य <i>karē</i> .
Sing.				
1	क॑रुम् <i>karu-m</i> .	क॑रुम् <i>kar<sup>u</sup>-m</i> .	क॑रिम् <i>kari-m</i> .	क॑र्यम् <i>karya-m</i> . <sup>2</sup>
2	क॑रुथ् <i>karu-th</i> .	क॑रुथ् <i>kar<sup>u</sup>-th</i> .	क॑रिथ् <i>kari-th</i> .	क॑र्यथ् <i>karya-th</i> .
3	क॑रुन् <i>karu-n</i> .	क॑रुन् <i>kar<sup>u</sup>-n</i> .	क॑रिन् <i>kari-n</i> .	क॑र्यन् <i>karya-n</i> .
Plur.				
1	क॑रु <i>kar<sup>u</sup></i> .	क॑रु <i>kar<sup>u</sup></i> .	क॑रि <i>kar<sup>i</sup></i> .	क॑र्य <i>karē</i> .
2	क॑रुव <i>kar<sup>u</sup>-w<sup>a</sup></i> .	क॑रुव <i>kar<sup>u</sup>-w<sup>a</sup></i> .	क॑रिव <i>kar<sup>i</sup>-w<sup>a</sup></i> .	क॑र्यव <i>karē-w<sup>a</sup></i> .
3	क॑रुख् <i>karu-kh</i> .	क॑रुख् <i>kar<sup>u</sup>-kh</i> .	क॑रिख् <i>kari-kh</i> .	क॑र्यख् <i>karya-kh</i> .

Verbs ending in vowels are slightly irregular in the masculine singular and plural, and in the feminine singular, which latter is the

<sup>1</sup> *E.g.* The object of the sentence, which has now become the grammatical subject, as explained above.

<sup>2</sup> Or *karē-m*, and so throughout.

same as the feminine plural (viii. iii. 6). None of these verbs belong to the second conjugation.

As usual there are two groups of these verbs, viz., those which change their final vowel, *i*, to *ya*, such as खि *eat*, and others (*vide* p. 1) and those which do not, which are three in number, नि *ni*, take, दि *di*, give, and यि *yi*, come, of which the last belongs to the third conjugation. Taking the verb खि *khi*, eat, we get.

	SINGULAR.		PLURAL.	
	Masculine. खौव् <i>khyauv</i> .	Feminine. ख्य khÿya <sup>a</sup> .	Masculine. खेय् <i>khyēy</i> .	Feminine. ख्य khÿya <sup>a</sup> .
Sing.				
1	खौम् <i>khyō-m</i> or खौम् <i>khyau-m</i> (ix. i. 37).	ख्यम् <i>khÿya-m</i> .	खेम् <i>khyē-m</i> .	Same as singular.
2	खौथ् <i>khyō-th</i> or खौथ् <i>khyau-th</i> .	ख्यथ् <i>khÿya-th</i> .	खेथ् <i>khyē-th</i> .	
3	खौन् <i>khyōn</i> or खौन् <i>khyau-n</i> .	ख्यन् <i>khÿya-n</i> .	खेन् <i>khyē-n</i> .	
Plur.				
1	खौव् <i>khyauv</i> .	ख्य khÿya <sup>a</sup> .	खेय् <i>khyēy</i> .	
2	खौव् <i>khyō-w<sup>a</sup></i> or खौव् <i>khyau-w<sup>a</sup></i> .	ख्यव् <i>khÿya-w<sup>a</sup></i> .	खेव् <i>khyē-w<sup>a</sup></i> .	
3	खौख् <i>khyō-kh</i> or खौख् <i>khyau-kh</i> .	ख्यख् <i>khÿya-kh</i> .	खेख् <i>khyē-kh</i> .	

Similarly is conjugated, चि *ci*, drink.

The verb नि take, is further irregular (viii. iii. 6, 34; ix. i. 38).

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	न्यूम् <i>nyū-m.</i>	नियम् <i>niya-m.</i>	नीम् <i>nī-m.</i>	Same as singular.
2	न्यूथ् <i>nyū-th.</i>	नियथ् <i>niya-th.</i>	नीथ् <i>nī-th.</i>	
3	न्यून <i>nyū-n.</i>	नियन् <i>niya-n.</i>	नीन् <i>nī-n.</i>	
Plur.				
1	न्यूव् <i>nyūv.</i>	निय <i>niy<sup>o</sup>.</i>	नीय् <i>nīy.</i>	
2	न्यूव <i>nyū-w<sup>a</sup>.</i>	नियव <i>niy<sup>a</sup>-w<sup>a</sup>.</i>	नीव <i>nī-w<sup>a</sup>.</i>	
3	न्यूख् <i>nyū-kh.</i>	नियख् <i>niya-kh.</i>	नीख् <i>nī-kh.</i>	

The verbs हि *hi*, take, and दि *di*, give, are still further irregular (viii. iii. 7, 32). Thus,—

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	ह्यतुम् <i>hyātu-m.</i>	ह्यत्तुम् <i>hëts<sup>u</sup>-m.</i>	ह्यतिम् <i>hëti-m.</i>	ह्यत्तम् <i>hëtsa-m.</i>
2	ह्यतुथ् <i>hyātu-th.</i>	ह्यत्तुथ् <i>hëts<sup>u</sup>-th.</i>	ह्यतिथ् <i>hëti-th.</i>	ह्यत्तथ् <i>hëtsa-th.</i>
3	ह्यतुन् <i>hyātu-n.</i>	ह्यत्तुन् <i>hëts<sup>u</sup>-n.</i>	ह्यतिन् <i>hëti-n.</i>	ह्यत्तन् <i>hëtsa-n.</i>



	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Plur.				
1	ह्यत् <i>hyat<sup>u</sup></i> .	ह्यत् <i>hěts<sup>ū</sup></i> .	ह्यति <i>hět<sup>i</sup></i> .	ह्यत् <i>hěts<sup>a</sup></i> .
2	ह्यत् <i>hyat<sup>u-w<sup>a</sup></sup></i> .	ह्यत् <i>hěts<sup>ū-w<sup>a</sup></sup></i> .	ह्यति <i>hět<sup>i-w<sup>a</sup></sup></i> .	ह्यत् <i>hěts<sup>a-w<sup>a</sup></sup></i> .
3	ह्यत् <i>hyatu-kh</i> .	ह्यत् <i>hěts<sup>ū-kh</sup></i> .	ह्यति <i>hėti-kh</i> .	ह्यत् <i>hěts<sup>a-kh</sup></i> .

दि *di*, give, is similarly declined, but its first person is दितुम् or द्युतुम् *dyutu-m*, दिचुम् *dits<sup>ū-m</sup>*, दितिम् *diti-m*, दिचम् *ditsa-m*, and so throughout.

The verb हहर *hahar*, to get a girl married, is of necessity, conjugated in the past tenses only in the feminine. Moreover it forms its feminine Past Participle, optionally, in an irregular fashion (viii. iii. 76), Thus, हहर्त् *hahar<sup>ū-n</sup>* or हरश्त् *harāṣ<sup>ū-n</sup>*, he got her married.

NOTES. (1) Once for all. By the first person singular, is meant, 'I made him, her, them (masc.), or them (fem.),' literally, 'he, she, they (masc.), or they (fem.) were made by me.' So the second person singular means 'thou madest him, her, them (masc.), or them (fem.),' and so on, through the other persons.

(2) There is no suffix for the first person plural. Hence this form is always the same as the past participle.

(b) **Impersonal Verb** (viii. iii. 3-9) (*c.* forms only), 'I laughed,' literally, 'it was laughed by me,' &c.

Singular 1 असुम् *asu-m*, I laughed.

2 असुथ् *asu-th*, thou laughedst.

3 असुन् *asu-n*, he laughed.

Plural 1 असु *as<sup>u</sup>*, we laughed.

2 असुव *as<sup>u-w<sup>a</sup></sup>*, you laughed.

3 असुख् *asu-kh*, they laughed.

When an Impersonal Verb is conjugated in the feminine (see pp. 22 and 48), we get forms such as the following, (चुव *tsuv*, quarrel) (viii. iii. 9),—

- Singular 1 चुवम् *tsuv<sup>u</sup>-m*, I quarrelled.  
 2 चुवथ् *tsuv<sup>u</sup>-th*, thou didst quarrel.  
 3 चुवन् *tsuv<sup>u</sup>-n*, he quarrelled.  
 Plural 1 चुव *tsuv<sup>u</sup>*, we quarrelled.  
 2 चुवव *tsuv<sup>u</sup>-w<sup>a</sup>*, you quarrelled.  
 3 चुवख् *tsuv<sup>u</sup>-kh*, they quarrelled.

If such an Impersonal Verb is conjugated in the plural, we get—

- Singular 1 चुयम् *tsuvya-m*, I quarrelled many times, and so on.  
 2 चुयथ् *tsuvya-th*.  
 3 चुयन् *tsuvya-n*.  
 Plural 1 चुय *tsuvē*.  
 2 चुयव *tsuvya-w<sup>a</sup>*.  
 3 चुयख् *tsuvya-kh*.

So मोरव *mōrav*, bear pain.

चर *tsar* and the others are thus conjugated (see pp. 16, 22, and 49).

- Singular 1 चरम् *tsar<sup>u</sup>-m*, I was inwardly angry, and so on.  
 2 चरथ् *tsar<sup>u</sup>-y*.  
 3 चरम् *tsar<sup>u</sup>-s*.  
 Plural 1 चर *tsar<sup>u</sup>*.  
 2 चरव *tsar<sup>u</sup>-w<sup>a</sup>*.  
 3 चरख् *tsar<sup>u</sup>-kh*.

In the case of Transitive verbs, when the grammatical subject (*i.e.*, the logical object) is a pronoun, it may be added to the verb in the shape of an additional pronominal suffix in the Nominative case. The following are the masculine forms which occur. The feminine ones can easily be made on the same principle.

From कर्म् *karu-m*, made by me, I made.

कर्मख् *kar<sup>u</sup>-m-akh*, thou wast made by me, I made thee.

So कर्मख् *kar<sup>u</sup>-m-akh*, thou (fem.) wast made by me, I made thee (fem.).

[क॑रुमन् *karu-m-an*, I made him, is not used. We always say  
सुह॑ क॑रुम् *suh karu-m*. क॑रुमस् *karu-m-as* means 'I made  
for him.']

क॑रिमव *kari-m-aw<sup>a</sup>*, I made you.

[क॑रिमख् *kari-m-akh*, I made them, is not used. We always  
say तिम॑ क॑रिम् *tim kari-m*. क॑रिमख् *kari-m-akh* means 'I  
made them for them.']

From क॑रुथ् *karu-th*, made by thee, thou madest.

क॑रुथस् *karu-th-as*, thou madest me (or thou madest for him).

क॑रुथन् *karu-th-an*, thou madest him.

क॑रिथख् *kari-th-akh*, thou madest them (or for them).

From क॑रुन् *karu-n*, made by him, he made.

क॑रुन्स् *karu-n-as*, he made me (or he made for him).

क॑रुन्ख् *karu-n-akh*, he made thee (or he made for them).

[क॑रुनन् *karu-n-an*, he made him, is not used. We say सुह॑  
क॑रुन् *suh karun*.]

क॑रिनव *kari-n-aw<sup>a</sup>*, he made you (or for you).

[क॑रिनख् *kari-n-akh*, he made them, is not used. We say तिम॑  
क॑रिन् *tim kari-n*. क॑रिनख् *kari-n-akh*, means 'he made them  
for them.']

From क॑रु *karu*, made by us, we made.

क॑रुख् *karu-kh*, we made thee.

[क॑रुन् *karu-n*, we made him, is not used. We say सुह॑ क॑रु  
*suh karu*.]

क॑रिक् *kari-w<sup>a</sup>*, we made you.

[क॑रिक् *kari-kh*, we made them, is not used. We say तिम॑  
क॑रि *tim kari*.]

From क॑रुव *karu-w<sup>a</sup>*, made by you, you made.

क॑रुवस् *karu-wa-s*, you made me (or for him).

क॑रुवन् *karu-wa-n*, you made him.

क॑रिवख् *kari-wa-kh*, you made them.



From क॑रुख् *karu-kh*, made by them, they made.

क॑रुहम् *kar<sup>u</sup>-h-as*, they made me (or they made for him).

क॑रुहख् *kar<sup>u</sup>-h-akh*, they made thee (or for them).

[क॑रुहन् *kar<sup>u</sup>-h-an*, they made him, is not used. We say,

सुह॑ क॑रुख् *suh karu-kh*].

क॑रिहव *kar<sup>i</sup>-h-aw<sup>a</sup>*, they made you.

[क॑रिहख् *kar<sup>i</sup>-h-akh*, they made them, is not used. We say,

तिम् क॑रिख् *tim kar<sup>i</sup>-kh*. क॑रिहख् *kar<sup>i</sup>-h-akh*, means 'he made them for them'].

There being no suffix for the first person plural, there are no special forms for thou, he, you, or they made us.

With regard to all these forms, the full forms of the pronouns may also be used, with, or without the suffixes. Thus,—

We may say either

- (a) म्य॑ क॑रुमख् च॑ह् *mě kar<sup>u</sup>-m-akh ts<sup>a</sup>h*, by me was-made-by-me-thou thou, or
- (b) क॑रुमख् च॑ह् *kar<sup>u</sup>-m-akh ts<sup>a</sup>h*, was-made-by-me-thou thou, or
- (c) म्य॑ क॑रुमख् *mě kar<sup>u</sup>-m-akh*, by me was-made-by-me-thou, or
- (d) क॑रुमख् *kar<sup>u</sup>makh*, was-made-by-me-thou, or
- (e) म्य॑ क॑रुख् च॑ह् *mě karu-kh ts<sup>a</sup>h*, by me was-made-thou thou, or
- (f) म्य॑ क॑रुख् *mě karu-kh*, by me was-made-thou.

We cannot, however, use the two following forms.

- (g) म्य॑ क॑रु च॑ह् *mě kar<sup>u</sup> ts<sup>a</sup>h*, by-me was-made thou or
- (h) क॑रुम् च॑ह् *karu-m ts<sup>a</sup>h*, was-made-by-me thou.

In other words when the full form of the pronoun in the nominative is used, the corresponding suffix must always accompany it.

Other pronominal suffixes can similarly be used. Thus, क॑रुमय् *kar<sup>u</sup>-m-ay*, I made for thee.

B. SECOND CONJUGATION.

Neuter Verb (viii. iii. 77-97). (c. Forms only).

I became, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	ब॒वुस् <i>bōvu-s.</i>	ब॒वस् <i>bōv̄-s.</i>	ब॒वि <i>bōv̄i.</i>	ब॒व्य <i>bōvē.</i>
2	ब॒वुख् <i>bōvu-kh.</i>	ब॒वख् <i>bōv̄-kh.</i>	ब॒विव <i>bōv̄i-w̄.</i>	ब॒व्यव <i>bōvē-w̄.</i>
3	ब॒व <i>bōv̄.</i>	ब॒व <i>bōv̄.</i>	ब॒वि <i>bōv̄i.</i>	ब॒व्य <i>bōvē.</i>

The verb मर *mar*, die, has its past tense irregular. It is thus conjugated (viii. iii. 26, 31, 59, 65, 92).

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	मू॒दुस् <i>mūdu-s.</i>	म॒व्यस् <i>mōya-s.</i>	मू॒दि <i>mūd̄i.</i>	म॒व्य <i>mōȳ<sup>a</sup>.</i>
2	मू॒दुख् <i>mūdu-kh.</i>	म॒व्यख् <i>mōya-kh.</i>	मू॒दिव <i>mūd̄i-w̄.</i>	म॒व्यव <i>mōȳ<sup>a</sup>-w̄.</i>
3	मू॒द <i>mūd̄.</i>	म॒व्य <i>mōȳ<sup>a</sup>.</i>	मू॒दि <i>mūd̄i.</i>	म॒व्य <i>mōȳ<sup>a</sup>.</i>

When मर *mar* means to unite, it is regular. Thus, मरन् *marun*, he united him.

5 (a.) THE VERBAL AORIST PARTICIPLE.

This participle occurs in all three conjugations. In the first and second (viii. iii. 78) conjugations it is a true aorist. It expresses past time indefinitely, with no reference to proximity or distance. *E.g.*, क॒र्यो॒व् *karyōv*, he (was) made (by us), we made; ब॒व्यो॒व् *bōvyōv*, he became. It is therefore the participle, and the aorist is the tense, of narration in these two conjugations.



In the third conjugation, it is used instead of the past participle ; and describes something which has happened lately. Thus, वुफ्योव् *wuphyōv*, he flew (a short time ago).

This participle is formed in the first and second conjugations by changing the final य *y<sup>a</sup>* (ॐ) of the feminine plural of the past participle to योव् *yōv*. Thus, कर *kar*, do ; past participle कर्त् *kar<sup>u</sup>*, fem. plur. कर्त् *karē* ; aorist participle कर्त्तोव् *karyōv*.

In those cases, in which the feminine plural ends in अ *a*, instead of in य *y<sup>a</sup>* (ॐ), (see p. 42) the aorist participle ends in ओव् *ōv*, not in योव् *yōv*. Thus, दज् *daz*, burn ; past participle ददु *dad<sup>u</sup>*, fem. plur. दज् *daz<sup>a</sup>* ; aorist participle दजोव् *dazōv*. There are four exceptions (viii. iii. 49, 81). The aorist participle of क्त् *k<sup>a</sup>ts*, be moist, is क्त्तोव् *k<sup>a</sup>tsyōv* ; that of यत्त् *vyats*, pervade, is यत्त्तोव् *vyatsyōv* ; that of रोत्त् *rōts*, be preferred, रोत्त्तोव् *rōtsyōv* ; [and that of वुत्त् *wuts*, be burnt, वुत्त्तोव् *wutsyōv*]. Note that in the fem. pl. Past, in these verbs, the य *y* is elided. Thus क्त् *k<sup>a</sup>ts<sup>a</sup>*, not क्त्त् *k<sup>a</sup>tsē* ; यत्त् *vyats<sup>a</sup>*, not यत्त्त् *vyatsē* ; रोत्त् *rōts<sup>a</sup>* not रोत्त्त् *rōtsē* (viii. iii. 49, 81).

In the third conjugation, the aorist participle is formed by adding योव् *yōv* to the root direct. Thus, वुफ् *wuph*, fly, aorist participle वुफ्योव् *wuphyōv*, but there are exceptions which will be dealt with later on.

Īçvara-kaula spells this participle indifferently with योव् *yōv* or with यौव् *yauv*. Both are pronounced the same, like योव् *yōv* (viii. iii. 39).

[The true termination of this participle is *yō*, the *v*, as well as the *y* of the plural to be noted later, are only added for the sake of euphony].

#### *Special Rules for the First and Second Conjugations.*

The base of the aorist participle of the first and second conjugations being the same as the feminine plural of the past participle, the final consonant of the verbal root undergoes certain changes (viii. iii. 69, 70, 71, 72, 73, 74, 75). For the same reason, in the aorist participle, the vowel of the verbal root remains unchanged (see page 41). The following are examples of the changes. The reader is referred to pp. 42 and ff. for details.

- |   |                                  |  |
|---|----------------------------------|--|
| 1 | Root थक् <i>thak</i> , be tired, | aorist participle थत्तोव् <i>thacyōv</i> . |
| 2 | ,, लेख् <i>lēkh</i> , write      | ,, लेख्योव् <i>lēchyōv</i> .               |
| 3 | ,, दग् <i>dag</i> , pound        | ,, दज्योव् <i>dajyōv</i> .                 |



4	Root फट <i>phat</i> , be split	aorist participle फच्योव् <i>phacyōv</i> .
5	„ मठ <i>maṭh</i> , forget	„ मच्छोव् <i>machyōv</i> .
6	„ गंड <i>gaṇḍ</i> , bind	„ गञ्ज्योव् <i>ganjyōv</i> .
7	„ कत <i>kat</i> , spin	„ कज्जोव् <i>katsōv</i> .
8	„ व्यथ <i>wōth</i> , arise	„ व्वक्खोव् <i>wōtshōv</i> .
9	„ लद <i>lad</i> , build	„ लज्जोव् <i>lazōv</i> .
10	„ रन <i>ran</i> , cook	„ रज्जोव् <i>rañōv</i> .
11	„ जल <i>tsal</i> , flee	„ ज्ञज्योव् <i>tsajyōv</i> .
12	„ पिह <i>pih</i> , grind	„ पिश्योव् <i>piçyōv</i> .
13	„ मुह <i>muh</i> , deceive	„ मुश्योव् <i>muçyōv</i> .*
14	„ सह <i>sah</i> , bear	„ सश्योव् <i>saçyōv</i> .
15	„ गृह <i>g<sup>a</sup>h</i> , grind	„ गृश्योव् <i>g<sup>a</sup>çyōv</i> .
16	„ च्छ <i>ts<sup>a</sup>h</i> , suck	„ च्श्योव् <i>ts<sup>a</sup>çyōv</i> .

Nos. 7-10 are also examples of the elision of य *y*. The following are further examples, see p. 42 for details.

1	Root दि <i>di</i> , give	aorist participle दिज्जोव् <i>ditsōv</i> .
2	„ हि <i>hi</i> , take	„ ह्यज्जोव् <i>hětsōv</i> .

The past participles of these two verbs are irregular, *vide* p. 45.

3	Root दज् <i>daz</i> , burn,	aorist participle दज्जोव् <i>dazōv</i> .
4	„ बस <i>bas</i> , dwell	„ बसोव् <i>basōv</i> .
5	„ कस <i>kas</i> , fry	„ कसोव् <i>kasōv</i> .

But from,—

6	Root ठास <i>thās</i> , bury	„ ठासोव् <i>thāsōv</i> , or ठास्योव् <i>thāsyōv</i> .
7	„ दस <i>das</i> , beat	„ दसोव् <i>dasōv</i> , or दस्योव् <i>dasyōv</i> .

And from—

8	Root क्त्त <i>k<sup>a</sup>ts</i> , be wet	„ only क्त्त्योव् <i>k<sup>a</sup>tsyōv</i> (p. 58).
9	„ ज्ञस <i>tsas</i> , laugh loudly	„ only ज्ञस्योव् <i>tsasyōv</i> (p. 42).

Remember that all these changes occur only in the first and second conjugations. The rules for the third conjugation are quite different.

\* My Paṇḍit prefers मुह्योव् *muhyōv*.

*Special Rules for the Third Conjugation.*

In this conjugation, the participle (and consequently, the tense formed from it) is not used as an aorist, but as a past; with the same meaning as the past participle of the first and second conjugations. It is *not* the tense of narration.

The aorist participle is formed by adding योव् *yōv* to the root. Thus, वुफ् *wuph*, fly, वुफ्योव् *wuphyōv*. Before this the final consonant of a root is *not* liable to change, as it is in the case of verbs of the first and second conjugations. Thus, from जेठ *zēṭh*, be long, a verb of the 3rd conjugation, the aorist participle is जेथोव् *zēṭhyōv*, and not जेथ्योव् *zēchyōv*, as it would be, if the verb belonged to the 2nd conjugation.

Note also that in this conjugation, य् *y* is not elided after च् *ts*, छ् *tsh*, ज् *z*, or ञ् *ñ* (viii. iii. 49). Içvara-kaula in this *sūtra* gives the following list of verbs, which do not elide य् *y*. It includes many of the verbs ending in these letters which belong to the third conjugation.

पृच्छ् *grōṭs*, be splashed out; च्छ् *tsōṭs*, have insufficient means of livelihood; छ्छ् *tshōṭs*, be empty; तेज् *tēz*, be sharp; पज् *paz*, be fit; ब्रज् *braz*, shine; बावज् *bāwaz*, be preferred; ल्यच् *lēṭs*, be weak; श्रीच् *grōṭs*, be pure. Thus, पृच्छ्योव् *grōṭsyōv*, not पृच्छोव् *grōṭsōv*.

The other verbs belonging to the third conjugation, which end in these letters, and which are not mentioned by Içvara-kaula in the above *sūtra* are the following :—

अच् *ats*, enter; चच् *trats*, fear; म्वच् *mōṭs*, remain over and above; अक् *atsh*, be weak; गक् *gatsh*, go; पलज् *palaz*, be useful; रज् *ranz*, be pleased; लज् *laz*, be suitable; वुज् *wuz*, be wide awake, appear. सपज् *sapaz*, become, is considered the same as सपन *sapan*, or सपद् *sapad*, and belongs to the second conjugation. According to my Paṇḍit पलज् *palaz*, above recorded, belongs to the second conjugation.

According to my Paṇḍit, of these, चच् *trats* and अक् *atsh*, always retain य् *y*. The others retain it optionally except अच् *ats* and गक् *gatsh*, which are irregular. See below, pp. 64 and 65.

Moreover, य् *y* is not, in this conjugation, elided after स् *s*. All the examples of the elision of य् *y* after this letter given by Içvara-kaula belong either to the first or second conjugation.



*The Aorist Participle Generally.*

The masculine plural of this participle is formed by changing the final योव् *yōv* to येय् *yēy*. Thus, कर्षोव् *karyōv*, plural कर्षेय् *karyēy* (viii. iii. 15). The feminine is formed योव् *yōv* to येय *yēy<sup>a</sup>* (viii. iii. 16). The feminine singular and the feminine plural are the same. Thus, कर्षोव् *karyōv*, fem. sing. and plur. कर्षेय *karyēy<sup>a</sup>*.

When the base of the participle ends च् *ts*, ष् *tsh*, ज् *z*, or ञ् *ñ*, and elides the य *y* in योव् *yōv* of the masculine singular, the येय् *yēy* of the masculine plural becomes आय् *āy* (viii. iii. 18), and the येय *yēy<sup>a</sup>* of the feminine, becomes आय *āy<sup>a</sup>* (viii. iii. 17). Thus,—

Root कत *kat*, spin. Aorist part. कचोव् *katsōv*; masc. pl. कचाय् *katsāy*; fem. कचाय *katsāy<sup>a</sup>*.

„ वथ *wōth*, arise. Aorist part. वचोव् *wōtshōv*; masc. pl. वचाय् *watsāy*; fem. वचाय *wōtshāy<sup>a</sup>*.

„ दज *daz*, burn. Aorist part. दजोव् *dazōv*; masc. pl. दजाय् *dazāy*; fem. दजाय *dazāy<sup>a</sup>*.

„ रन *ran*, cook. Aorist part. रजोव् *rañōv*; masc. pl. रजाय् *rañāy*; fem. रजाय *rañāy<sup>a</sup>*.

Most verbs of the third conjugation ending in these letters do not elide the य् *y* (see page 60). So also the verbs क्त्स् *k<sup>a</sup>ts*, व्यत्स् *vyats*, रोत्स् *rōts*, वृत्स् *wuts* (see p. 58) of the second conjugation. These verbs form the masculine plural either in आय् *āy* or एय् *ēy*, and the feminine in आय *āy<sup>a</sup>* or एय *ēy<sup>a</sup>* (viii. iii. 17). Thus,—

Root क्त्स् *k<sup>a</sup>ts*, (second conjugation) be wet; masc. sing. क्योव् *k<sup>a</sup>tsyōv*; masc. plural क्चाय् *k<sup>a</sup>tsāy* or क्चेय् *k<sup>a</sup>tsēy*.

„ ओत्स् *ōrts*, (third conjugation) be pure; masc. sing. ओयोव् *ōrtsyōv*; masc. plural ओचाय् *ōrtsāy* or ओचेय् *ōrtsēy*.

„ तेज *tēz*, (third conjugation), be sharp; masc. sing. तेज्योव् *tēzyōv*; masc. plural तेजाय् *tēzāy* or तेजेय् *tēzēy*.

The following verbs have irregular aorist participles. The irregularities are, of course, carried through the aorist tense.



VERB.	AORIST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
हि hi, take (17, 32).	ह्यन्नोव् hětsōv.	ह्यन्नाय hětsāy°.	ह्यन्नाय् hětsāy.	
दि di, give (17, 32).	दिन्नोव् ditsōv.	दिन्नाय ditsāy°.	दिन्नाय् ditsāy.	
खस khas, mount (12, 66).	खन्नोव् khatsōv or खन्नोव् khatsōv.	खन्नाय khatsāy° or खन्नाय khatsāy°.	खन्नाय् khatsāy or खन्नाय् khatsāy.	
वस was, descend (12, 66).	वन्नोव् watsōv.	वन्नाय watsāy°.	वन्नाय् watsāy.	Same as singular.
लस las,* live long (18, 29, 67).	लान्नोव् lātsōv.	लान्नाय lātsāy°.	लान्नाय् lātsāy.	
लोस lōs, be weary (67).	लोसोव् lōsōv, or लोन्नोव् lōtsōv.	लोसाय lōsāy° or लोन्नाय lōtsāy°.	लोसाय् lōsāy or लोन्नाय् lōtsāy.	
मर mar, die (30).	मयोव् mōyōv.	मयेय mōyēy°.	मयेय् mōyēy.	

यि *yi*, come (53).

Past.

आव् *āv*.आय् *āy*<sup>a</sup>.आय् *āy*.

Aorist.

आयोव् *āyōv*.आयेय *āyēy*<sup>a</sup>.आयेय् *āyēy*.

Plup.

आयाव् *āyāv*.आयेय *āyēy*<sup>a</sup>.आयाय् *āyāy*.जि *zi*, be born (54).

Past.

जाव् *zāv*.जाय् *zāy*<sup>a</sup>.जाय् *zāy*.

Aorist.

जायोव् *zāyōv*.जायेय *zāyēy*<sup>a</sup>.जायेय् *zāyēy*.

Plup.

जायाव् *zāyāv*.जायेय *zāyēy*<sup>a</sup>.जायाय् *zāyāy*.

Same as singular.

नेर *nēr*, go forth (56).

Past.

द्राव् *drāv*.द्राय् *drāy*<sup>a</sup>.द्राय् *drāy*.

Aorist.

द्रायोव् *drāyōv*.द्रायेय *drāyēy*<sup>a</sup>.द्रायेय् *drāyēy*.

Plup.

द्रायाव् *drāyāv*.द्रायेय *drāyēy*<sup>a</sup>.द्रायाय् *drāyāy*.\* लस *las* is sometimes used regularly by the vulgar. Thus, लसोव् *lasōv* (viii. iii. 96).

VERB.	AORIST PARTICIPLE.				
	SINGULAR.		PLURAL.		
	Masculine.	Feminine.	Masculine.	Feminine.	
अत्त <i>atṣ</i> , enter (52, 57).					
Past.	त्ताव् <i>tṣāv</i> .	त्ताय <i>tṣāy<sup>o</sup></i> .	त्ताय् <i>tṣāy</i> .		
Aorist.	त्तायोव् <i>tṣāyōv</i> .	त्तायेय <i>tṣāyēy<sup>o</sup></i> .	त्तायेय् <i>tṣāyēy</i> .		
Plup.	त्तायाव् <i>tṣāyāv</i> .	त्तायेय <i>tṣāyēy<sup>o</sup></i> .	त्तायाय् <i>tṣāyāy</i> .		Same as singular.
प्रस <i>pras</i> , be born (52, 55).					
Past.	प्याव् <i>pyāv</i> .	प्याय <i>pyāy<sup>o</sup></i> .	प्याय् <i>pyāy</i> .		
Aorist.	प्यायोव् <i>pyāyōv</i> .	प्यायेय <i>pyāyēy<sup>o</sup></i> .	प्यायेय् <i>pyāyēy</i> .		
Plup.	प्यायाव् <i>pyāyāv</i> .	प्यायेय <i>pyāyēy<sup>o</sup></i> .	प्यायाय् <i>pyāyāy</i> .		



पि <i>pi</i> , fall (48, 60).	पौव् <i>pyauv</i> .	पय <i>pēy<sup>a</sup></i> .	पय <i>pēy</i> .
Past.			
Aorist.	पयोव् <i>pēyōv</i> .	पयेय <i>pēyēy<sup>a</sup></i> .	पयेय् <i>pēyēy</i> .
Plup.	पयाव् <i>pēyāv</i> .	पयेय <i>pēyēy<sup>a</sup></i> .	पयाय् <i>pēyāy</i> .
गङ्ग <i>gaṭṭh</i> , go (48, 58, 60).			
Past.	गौव् <i>gauv</i> .	गय <i>gay<sup>a</sup></i> .	गय् <i>gay</i> .
Aorist.	गयोव् <i>gayōv</i> .	गयेय <i>gayēy<sup>a</sup></i> .	गयेय् <i>gayēy</i> .
Plup.	गयाव् <i>gayāv</i> .	गयेय <i>gayēy<sup>a</sup></i> .	गयाय् <i>gayāy</i> .
डेष <i>dēṣ</i> , see (62).	डेष्ठीव् <i>dēchyōv</i> .	डेष्ठीय <i>dēchyēy<sup>a</sup></i> .	डेष्ठीय् <i>dēchyēy</i> .
रोष <i>rōṣ</i> , be angry (62).	रोष्ठीव् <i>rōchyōv</i> .	रोष्ठीय <i>rōchyēy<sup>a</sup></i> .	रोष्ठीय् <i>rōchyēy</i> .
मष <i>maṣ</i> , forget (62).	मष्ठीव् <i>machyōv</i> .	मष्ठीय <i>machyēy<sup>a</sup></i> .	मष्ठीय् <i>machyēy</i> .
ब्यह <i>byah</i> , sit (62).	बेष्ठीव् <i>bēchyōv</i> .	बेष्ठीय <i>bēchyēy<sup>a</sup></i> .	बेष्ठीय् <i>bēchyēy</i> .
हृहर <i>hahar</i> , to get a girl married (76).	Not used.	हृहयेय <i>haharyēy<sup>a</sup></i> or हरश्येय <i>haraṣyēy<sup>a</sup></i> .	Not used.

Same as singular.

## 5 (b). THE AORIST TENSE.

This is formed from the Aorist Participle, exactly as the Past tense is formed from the Past Participle, except that a final *व् v* or a final *य् y* is always elided before a pronominal suffix (viii. iii. 41). Thus, कर्योव् *karyōv* + अम् *am*, made-by-me = कर्योम् *karyō-m*, not कर्योवम् *karyōv-am*. The *अ a* of अम् *am*, is elided under the general rules for pronominal suffixes (*vide* p. 15). So also forms like कुमल्योस् *kumalyō-s* (*kumalyōv* + *as*), he was tender for him; कुमल्येस् *kumalyē-s*, they were tender for him.

We thus get the following forms,—

## A. FIRST CONJUGATION.

(a). Transitive verb (viii. iii. 14). (c. forms only).

‘I made,’ *lit.* ‘he, she, it, &c., was (were) made by me, you, him, us, &c.’

	SINGULAR.		PLURAL.	
	Masculine. कर्योव् <i>karyōv</i> .	Feminine. कर्येय <i>karyēy<sup>a</sup></i> .	Masculine. कर्येय् <i>karyēy</i> .	Feminine. कर्येय <i>karyēy<sup>a</sup></i> .
Sing.				
1	कर्योम् <i>karyō-m</i> .	कर्येयम् <i>karyēya-m</i> .	कर्येम् <i>karyē-m</i> .	कर्येयम् <i>karyēya-m</i> .
2	कर्योथ् <i>karyō-th</i> .	कर्येयथ् <i>karyēya-th</i> .	कर्येथ् <i>karyē-th</i> .	कर्येयथ् <i>karyēya-th</i> .
3	कर्योन् <i>karyō-n</i> .	कर्येयन् <i>karyēya-n</i> .	कर्येन् <i>karyē-n</i> .	कर्येयन् <i>karyēya-n</i> .
Plur.				
1	कर्योव् <i>karyōv</i> .	कर्येय <i>karyēy<sup>a</sup></i> .	कर्येय् <i>karyēy</i> .	कर्येय <i>karyēy<sup>a</sup></i> .
2	कर्योव <i>karyō-w<sup>a</sup></i> .	कर्येयव <i>karyēy<sup>a</sup>-w<sup>a</sup></i> .	कर्येव <i>karyē-w<sup>a</sup></i> .	कर्येयव <i>karyēy<sup>a</sup>-w<sup>a</sup></i> .
3	कर्योख् <i>karyō-kh</i> .	कर्येयख् <i>karyēya-kh</i> .	कर्येख् <i>karyē-kh</i> .	कर्येयख् <i>karyēya-kh</i> .

As regards verbs ending in vowels, the usual rule is followed. Thus, from **खि** *khi*, eat, the aorist participle is **खयोव्** *khēyōv*; and from **चि** *ci*, drink, **चयोव्** *cēyov*.

From **नि** *ni*, take, we get, as usual **नियोव्** *niyōv*, not **न्ययोव्** *nēyōv*. **दि** *di*, give and **हि** *hi*, take, are, as in the Past, irregular. Of **दि** *di*, the Aorist Participle is **दिज्ञोव्** *ditsōv* (pl. **दिज्ञाय्** *ditsāy*; fem. **दिज्ञाय** *ditsāy<sup>a</sup>*), and of **हि** *hi*, **ह्यज्ञोव्** *hētsōv* (pl. **ह्यज्ञाय्** *hētsāy*; fem. **ह्यज्ञाय** *hētsāy<sup>a</sup>*) (viii. iii. 32). See p. 61.

Double pronominal suffixes can be added, as in the case of the Past. Thus, **करोथस्** *karyō-th-as*, thou madest me; **करोम्य्** *karyō-m-ay*, I made for thee; **करोमस्** *karyō-m-as*, I made for him. Other examples are unnecessary. The rules are exactly the same as in the case of the past tense. *Vide*, however, special cases mentioned after the Paradigm of the third conjugation (p. 70).

(b). Impersonal verb (viii. iii. 14). (*c.* forms only).

‘I laughed,’ *lit.* ‘it was laughed by me,’ &c.

Singular	1	<b>असोम्</b> <i>asō-m</i> , I laughed.
	2	<b>असोथ्</b> <i>asō-th</i> , thou laughedst.
	3	<b>असोन्</b> <i>asō-n</i> , he laughed.
Plural	1	<b>असोव्</b> <i>asōv</i> , we laughed.
	2	<b>असोव</b> <i>asō-w<sup>a</sup></i> , you laughed.
	3	<b>असोख्</b> <i>asō-kh</i> , they laughed.

When an impersonal verb is conjugated in the feminine (see pp. 22 and 48) we get

#### SINGULAR AND PLURAL.

Singular	1	<b>चुवेयम्</b> <i>tsuvyēya-m</i> , I quarrelled.
	2	<b>चुवेयथ्</b> <i>tsuvyēya-th</i> , thou didst quarrel.
	3	<b>चुवेयन्</b> <i>tsuvyēya-n</i> , he quarrelled.
Plural	1	<b>चुवेय</b> <i>tsuvyēy<sup>a</sup></i> , we quarrelled.
	2	<b>चुवेयव</b> <i>tsuvyēy<sup>a</sup>-w<sup>a</sup></i> , you quarrelled.
	3	<b>चुवेयख्</b> <i>tsuvyēya-kh</i> , they quarrelled.



The feminine impersonal verbs चर *tsar*, &c., (see pp. 16, 22 and 49) have the following forms,—

चर्येयम् *tsaryēya-m*, I was inwardly wrathful.

चर्येयिम् *tsaryēyi-y* (with inserted *i*; see p. 70 *post*), thou wast inwardly angry.

चर्येयस् *tsaryēya-s*, he was inwardly angry.

And so on.

So also (viii. iii. 45) ल्यम्बेयस् *tyambyēya-s* (3rd conj.), he glanced eagerly.

#### B. SECOND CONJUGATION.

Neuter verb (viii. iii. 39). (*c. forms only*).

‘I became, &c.’

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुयोस् <i>bōvyō-s</i> .	बुयेयस् <i>bōvyēya-s</i> .	बुयेय् <i>bōvyēy</i> .	बुयेय <i>bōvyēy<sup>a</sup></i> .
2	बुयोक् <i>bōvyō-kh</i> .	बुयेयक् <i>bōvyēya-kh</i> .	बुयेव <i>bōvyē-w<sup>a</sup></i> .	बुयेयव <i>bōvyēy-w<sup>a.1</sup></i> .
3	बुयोव् <i>bōvyōv</i> .	बुयेय <i>bōvyēy<sup>a</sup></i> .	बुयेय् <i>bōvyēy</i> .	बुयेय <i>bōvyēy<sup>a</sup></i> .

#### C. THIRD CONJUGATION.

Neuter verb बुफ *wuph*, fly (viii. iii. 39). (*c. forms only*).

‘I flew (just now),’ used in the sense of the Past, and not as the tense<sup>2</sup> of the Aorist.

1st Sing. Masc. बुफ्योस् *wuphyō-s*, &c., exactly as in the second conjugation.

In this tense, the difference between the second and third conjugations consists in the formation of the Aorist Participle, as already explained, and not in the conjugation.

<sup>1</sup> Içvara-kaula (viii. iii. 44) gives बुयेव *bōvyēw<sup>a</sup>*, but my Paṇḍit says this is a mistake. The form given above is the correct one.

The Aorist of पि *pi*, fall, used in the sense of the Past, is (viii. iii. 48, 60, 61),—

‘I fell, &c.’

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	प्यौस् <i>pyau-s</i> (not प्यौस् <i>pyō-s</i> ).	प्ययस् <i>pěya-s</i> .	प्यय् <i>pěy</i> .	प्यय <i>pěy<sup>a</sup></i> .
2	प्यौख् <i>pyau-kh</i> .	प्ययख् <i>pěya-kh</i> .	प्येव <i>pyē-w<sup>a</sup></i> .	प्ययव <i>pěy<sup>a</sup>-w<sup>a</sup></i> .
3	प्यौव् <i>pyauv</i> .	प्यय <i>pěy<sup>a</sup></i> .	प्यय् <i>pěy</i> .	प्यय <i>pěy<sup>a</sup></i> .

Note the specially irregular 2nd person plur. masc.

The Aorist of verb गच्छ *gats<sup>h</sup>*, go, used in the sense of the past, is (viii. iii. 48, 58, 60, 61).

‘I went, &c.’

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	गौस् <i>gau-s</i> .	गयस् <i>gaya-s</i> .	गय् <i>gay</i> .	गय <i>gay<sup>a</sup></i> .
2	गौख् <i>gau-kh</i> .	गयख् <i>gaya-kh</i> .	गाव <i>gā-w<sup>a</sup></i> .	गयव <i>gay<sup>a</sup>-w<sup>a</sup></i> .
3	गौव् <i>gauv</i> .	गय <i>gay<sup>a</sup></i> .	गय् <i>gay</i> .	गय <i>gay<sup>a</sup></i> .

When this verb is used in the meaning of ‘be proper,’ it is regular, and belongs to the 2nd conjugation. Thus, गच्छ *gats<sup>h</sup>*, it was proper (viii. iii. 58). In this sense it is only used in the Past. The Aorist and Pluperfect do not occur (82).

There are also other irregular Aorists of this conjugation. There are those of the roots यि *yi*, come; जि *zi*, be born; नेर *nēr*, go forth; अत्त *ats*, enter; प्रस *pras*, be born. The Aorist Participles, in the sense of the Past will be found in the list of irregular Aorist Participles, and no difficulty will be found in conjugating them. They are here given for ready reference.

#### AORIST PARTICIPLES.

यि <i>yi</i> , come.	आव् <i>āv</i> .
जि <i>zi</i> , be born.	जाव् <i>zāv</i> .
नेर <i>nēr</i> , issue.	द्राव् <i>drāv</i> .
अत्त <i>ats</i> , enter.	त्ताव् <i>tsāv</i> .
प्रस <i>pras</i> , be born.	प्याव् <i>pyāv</i> .

The feminine and masculine plurals are given in the list of Aorist Participles. It will be seen that they must be conjugated as if they were Pluperfects. Vide p. 74.

When the suffix of the dative of the second person singular is added to a form ending in ओव् *ōv*, ओ *ō* becomes व् *wa* (ॐ) (viii. iii. 43). Thus, कर्योव् *karyōv* + अय् *ay*, कर्योय् *karyōy*,<sup>1</sup> we made for thee. वुफ्योय् *wuphyōy*,<sup>1</sup> he flew for thee. गौव् *gauv* (root गत् *gats̥h*), he went; ग्वोय् *gōy*, he went for thee. प्यौव् *pyauv*, he fell; प्योय् *pyōy*, he fell for thee. The plural of गौव् *gauv*, is गय् *gay*, and 'they went for thee' is गय् *gay*. So, 'they fell for thee' is प्यय् *pyay*.

[When the same form अय् *ay* is added to a form in य *y<sup>a</sup>*, इ *i* is inserted. Thus, कर्येय *karyēy<sup>a</sup>*, she was made by us; कर्येयिय् *karyēyi-y*, she was made by us for thee. Compare त्रयेयिय् *tsaryēyi-y* on p. 68 ante].

<sup>1</sup> These are the forms according to the *Sūtra*. But my Paṇḍit maintains that the true forms are कर्योय् *karyō-y*, and वुफ्योय् *wuphyō-y*. The exceptional forms, he says, only occur in the case of the verbs गत् *gats̥h*, go, and पि *pi*, fall. The *Sūtra* while making the rule absolutely general, only gives the two last-named verbs as examples.



## 6 (a). THE PLUPERFECT PARTICIPLE.

This participle occurs in all three conjugations. In the first two conjugations (viii. iii. 78), it expresses remote time. Thus, कर्तॄन् *karyā-n*, he made (a long time ago); बभूव *bōvyāv*, he became (a long time ago).

In the third conjugation it is used in the sense of an Aorist Participle, and expresses past time indefinitely, with no reference to proximity or distance. It is hence the participle, and the Pluperfect is the tense, of narration in this conjugation. Thus, वुष्पाव् *wuphyāv*, he flew. In order to supply the place of Pluperfect, a new tense is formed in this conjugation, which may be called the True Pluperfect. Thus, वुष्पियाव् *wuphiyāv*, he flew a long time ago.

The Pluperfect Participle is formed by changing the termination ओव् *ōv* of the aorist participle to आव् *āv* (viii. iii. 35). Thus Aorist Participle, कर्तॄन् *karyōv*; Pluperfect Participle, कर्तॄन् *karyāv*. In the first conjugation, the masculine plural is formed by inserting ए *ē*, before the termination of the masculine plural of the Aorist Participle. Thus, कर्तॄन् *karyōv*; masc. plur. कर्तॄन् *karyēy*; Pluperfect part. masc. plur. कर्तॄन् *karēyēy* (viii. iii. 36). When the Aorist masc. plural ends in आय् *āy* (*vide*, p. 61) this is changed to आय् *āyēy*. Thus; Aorist Participle हृत्तॄन् *hṛtsōv*, taken; masc. plur. हृत्तॄन् *hṛtsāy*; Pluperfect Part. masc. plur. हृत्तॄन् *hṛtsāyēy* (viii. iii. 37). The feminine singular and plural are the same as those of the Aorist Participle (viii. iii. 38).

In the second and third conjugations, the masculine plural is formed by changing आव् *āv* of the singular to आय् *āy* (viii. iii. 40). See, however, p. 74. Thus वुष्पाव् *wuphyāv*, flown; masc. pl., वुष्पाय् *wuphyāy*. The feminine (singular and plural) is formed by changing आव् *āv* to एय् *ēy*<sup>a</sup>. Thus वुष्पेयय *wuphyēy*<sup>a</sup> (viii. iii. 44).

## 6 (b). THE PLUPERFECT TENSE.

This is formed from the Pluperfect Participle, exactly as the Aorist Tense is formed from the Aorist Participle.

We thus get the following forms.

## A. FIRST CONJUGATION.

Transitive verb (viii. iii. 35). (*c.* forms only).

‘I made,’ *lit.*, ‘he, she, it, etc., was (were) made by me, you, him, us, &c.’

	SINGULAR.		PLURAL.	
	Masculine. कर्याव् <i>karyāv</i> , made.	Feminine. कर्येय <i>karyēy<sup>a</sup></i> .	Masculine. करेयेय् <i>karēyēy</i> , made.	Feminine. कर्येय <i>karyēy<sup>a</sup></i> .
Sing.				
1	कर्याम् <i>karyā-m</i> .	कर्येयम् <i>karyēya-m</i> .	करेयेम् <i>karēyē-m</i> .	कर्येयम् <i>karyēya-m</i> .
2	कर्याथ् <i>karyā-th</i> .	कर्येयथ् <i>karyēya-th</i> .	करेयेथ् <i>karēyē-th</i> .	कर्येयथ् <i>karyēya-th</i> .
3	कर्यान् <i>karyā-n</i> .	कर्येयन् <i>karyēya-n</i> .	करेयेन् <i>karēyē-n</i> .	कर्येयन् <i>karyēya-n</i> .
Plur.				
1	कर्याव् <i>karyāv</i> .	कर्येय <i>karyēy<sup>a</sup></i> .	करेयेय् <i>karēyēy</i> .	कर्येय <i>karyēy<sup>a</sup></i> .
2	कर्याव <i>karyā-w<sup>a</sup></i> .	कर्येयव <i>karyēy<sup>a</sup>-w<sup>a</sup></i> .	करेयेव <i>karēyē-w<sup>a</sup></i> .	कर्येयव <i>karyēy<sup>a</sup>-w<sup>a</sup></i> .
3	कर्याख् <i>karyā-kh</i> .	कर्येयख् <i>karyēya-kh</i> .	करेयेख् <i>karēyē-kh</i> .	कर्येयख् <i>karyēya-kh</i> .

From खि *khi*, eat, we have ख्यायाम् *khēyā-m* ; plur. ख्येयेयम् *khēyēyē-m*.  
So from चि *ci*, drink.

From नि *ni*, take, नियाम् *niyā-m* and नियेयेयम् *niyēyē-m*.

Similarly, from, हि *hi*, take, ह्यत्राम् *hētsā-m* ; plur. ह्यत्रेयेयम् *hētsāyē-m* ;  
and from दि *di*, give, दित्राम् *ditsām*, and दित्रेयेयम् *ditsāyē-m* (see p. 71).

Impersonal verbs are similarly conjugated. Thus, असाम् *asā-m*,  
I laughed. Those that are conjugated in the feminine (see pp. 16, 22,  
49 and 68), are, of course, the same as the Aorist.



Double pronominal suffixes may be added, as in the case of the Past and the Aorist. Thus, कर्थायस् *karyā-th-as*, thou madest me; कर्थाम्य *karyā-m-ay*, I made for thee; कर्थामस् *karyā-m-as*, I made for him. Further examples are unnecessary. See, however, the special cases mentioned after the paradigm of the third conjugation (p. 75).

### B. SECOND CONJUGATION.

Neuter verb (viii. iii. 40). (c. forms only).

‘I became a long time ago.’

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुव्यास् <i>bōvyā-s</i> .	बुव्येयस् <i>bōvyēya-s</i> .	बुव्याय् <i>bōvyāy</i> .	बुव्येय <i>bōvyēy<sup>a</sup></i> .
2	बुव्याख् <i>bōvyā-kh</i> .	बुव्येयख् <i>bōvyēya-kh</i> .	बुव्याव <i>bōvyā-w<sup>a</sup></i> .	बुव्येयव <i>bōvyēy<sup>a</sup>-w<sup>a</sup></i> .
3	बुव्याव् <i>bōvyāv</i> .	बुव्येय <i>bōvyēy<sup>a</sup></i> .	बुव्याय् <i>bōvyāy</i> .	बुव्येय <i>bōvyēy<sup>a</sup></i> .

### C. THIRD CONJUGATION.

In this conjugation, the tense has merely the meaning of an Aorist, not of a Pluperfect, and is the tense used in narration. It is conjugated as follows.

Neuter verb (viii. iii. 40, 44). (c. forms only).

‘I flew, &c.’

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुफ्यास् <i>wuphyā-s</i> .	बुफ्येयस् <i>wuphyēya-s</i> .	बुफ्याय् <i>wuphyāy</i> .	बुफ्येय <i>wuphyēy<sup>a</sup></i> .
2	बुफ्याख् <i>wuphyā-kh</i> .	बुफ्येयख् <i>wuphyēya-kh</i> .	बुफ्याव <i>wuphyā-w<sup>a</sup></i> .	बुफ्येयव <i>wuphyēy<sup>a</sup>-w<sup>a</sup><sup>1</sup></i> .
3	बुफ्याव् <i>wuphyāv</i> .	बुफ्येय <i>wuphyēy<sup>a</sup></i> .	बुफ्याय् <i>wuphyāy</i> .	बुफ्येय <i>wuphyēy<sup>a</sup></i> .

<sup>1</sup> Içvara-kaula gives बुफ्येव *wuphyē-w<sup>a</sup>*, which my Paṇḍit says is wrong.



In the plural masculine Īçvara-kaula gives वुफ्येय् *wuphyēy*, but this is directly contrary to the rule (viii. iii. 40) of which the word is given as an example.

If it is desired to give the force of the pluperfect to a verb of the 3rd conjugation, we must insert an इ *i* before the याव् *yāv* of the participle. We thus get what I call the True-Pluperfect tense, which is as follows (viii. iii. 50).

TRUE PLUPERFECT (3rd conjugation only) (c. forms only).

‘ I flew (a long time ago), &c.’

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	वुफियास् <i>wuphiyā-s.</i>	वुफियेयस् <i>wuphiyēya-s.</i>	वुफियाय् <i>wuphiyāy.</i>	वुफियेय <i>wuphiyēy<sup>a</sup>.</i>
2	वुफियाख् <i>wuphiyā-kh.</i>	वुफियेयख् <i>wuphiyēya-kh.</i>	वुफियाव <i>wuphiyā-w<sup>a</sup>.</i>	वुफियेयव <i>wuphiyēy<sup>a</sup>-w<sup>a</sup>.</i>
3	वुफियाव् <i>wuphiyāv.</i>	वुफियेय <i>wuphiyēy<sup>a</sup>.</i>	वुफियाय् <i>wuphiyāy.</i>	वुफियेय <i>wuphiyēy<sup>a</sup>.</i>

For the plural masculine Īçvara-kaula gives (viii. iii. 40) as examples both स्वकलियेय् *mōkaliyēy* and स्वकलियाय् *mōkaliyāy*, we or they were released. According to his own rule, of which these are examples, the latter is the correct form. For the second person plural feminine he gives (44) नवियेव *naviyēw<sup>a</sup>*, you became new, which, according to my Paṇḍit is incorrect for नवियेयव *naviyēy<sup>a</sup>-w<sup>a</sup>*.

This form cannot be used after cases ending in त् *ts*, ख *tsh*, ज् *z*, or ञ् *ñ*. Thus, plup. तेज्याव् *tēzyāv*, not तेजियाव् *tēziyāv* (viii. iii. 51).

As an example of the True Pluperfect of the feminine impersonal verbs (see pp. 16, 22, 49, 54, 67, and 68), we may give (viii. iii. 45)

त्यंबियेयस् *tyambiyēya-m*, I glanced eagerly.

त्यंबियेयि *tyambiyēyi-y* (see p. 70), thou didst glance eagerly.

त्यंबियेयस *tyambiyēya-s*, he glanced eagerly.

The formation of the Pluperfect and True Pluperfect participles of the following verbs is irregular :—

	PLUPERFECT PARTICIPLE.	TRUE PLUPERFECT PARTICIPLE.
यि <i>yi</i> , come.	आयोव् <i>āyōv</i> .	आयाव् <i>āyāv</i> .
जि <i>zi</i> , be born.	जायोव् <i>zāyōv</i> .	जायाव् <i>zāyāv</i> .
नेर <i>nēr</i> , go forth.	द्रायोव् <i>drāyōv</i> .	द्रायाव् <i>drāyāv</i> .
अत्त <i>ats</i> , enter.	त्तायोव् <i>tsāyōv</i> .	त्तायाव् <i>tsāyāv</i> .
प्रस <i>pras</i> , be born.	प्यायोव् <i>pyāyōv</i> .	प्यायाव् <i>pyāyāv</i> .
पि <i>pi</i> , fall.	प्ययोव् <i>pēyōv</i> .	प्ययाव् <i>pēyāv</i> .
गक्क <i>gatsh</i> , go.	गयोव् <i>gayōv</i> .	गयाव् <i>gayāv</i> .

It will be seen that these Pluperfect Participles (in the sense of the Aorist) are really Aorist Participles of the second conjugation. The feminine, and masculine plural forms, will be found in the list of irregular Aorist Participles (pp. 62 and ff.).

When pronominal suffixes are added to this tense, a final व् *v* or य् *y* is elided, as in the case of the aorist (p. 66). Thus, आयाव् *āyāv* + अस् *as*, आयास् *āyā-s*, he came to him. आयाय् *āyāy* + अस् *as*, आयास् *āyā-s*, they came to him. Other examples of these suffixes are आयास् *āyā-s* + अस् *as*, आयासस् *āyā-s-as*, I came to him; आयाक् *āyā-kh* + अस् *as*, आयाहस् *āyā-h-as*, thou camest to him; आयाव *āyā-wa* + अस् *as*, आयावस् *āyā-wa-s*, you came to him (viii. iii. 41).

When अय् *ay*, the suffix of the dative of the second person singular is added; आव् *āv* becomes ओ *ō*, and आय् *āy*, आ *ā* (42). Thus, ओय् *ōy* (आव् *āv* + अय् *ay*), he came for thee; आय् *āy*, they came for thee; द्रोय् *drōy*, he came out for thee; द्राय् *drāy*, they came out for thee; चोय् *tsōy*, he entered for thee; त्ताय् *tsāy*, they entered for thee. So वुफियोय् *wuphiyōy*, he flew for thee (वुफियाव् *wuphiyāv* + अय् *ay*).



## 7. PERFECT TENSE.

This tense is not described by Īçvara-kaula. It is formed by conjugating the Adjectival Past Participle with the Present tense of the Auxiliary Verb. As in the case of the other past tenses, the construction is passive in verbs of the first conjugation, and active in verbs of the second and third. The pronominal suffixes are added as in the past tenses. They are added to the Auxiliary Verb, and not to the Participle. In the first conjugation they are suffixes of the agent case, and in the other two of the nominative case. As in the case of the Past tense, there are *a*, *b*, and *c* forms,—*i.e.*, we may omit the suffixes at pleasure, except in the second person. Thus,—

(a). त॑मि क॑र॑म॑तु कु॒ह् *tam<sup>i</sup> kar<sup>u</sup>mat<sup>u</sup> chuh*, by him has been made,—

(b). त॑मि क॑र॑म॑तु कु॒न् *tam<sup>i</sup> kar<sup>u</sup>mat<sup>u</sup> chu-n*, by him has been made-by-him,—

(c). क॑र॑म॑तु कु॒न् *kar<sup>u</sup>mat<sup>u</sup> chu-n*, has been made-by-him,—  
all meaning 'he has made.'

In the second person, only the *b* and *c* forms are used. Thus,—

(b). त्व॑ह्य क॑र॑म॑तु कु॒व् *tōhē kar<sup>u</sup>mat<sup>u</sup> chu-w<sup>a</sup>*, by you has been made-by-you.

(c). क॑र॑म॑तु कु॒व् *kar<sup>u</sup>mat<sup>u</sup> chu-w<sup>a</sup>*, has been made by you, both meaning 'you made.' We cannot say त्व॑ह्य क॑र॑म॑तु कु॒ह् *tōhē kar<sup>u</sup>mat<sup>u</sup> chuh*. In the paradigms, I shall only give the *c*. forms.

The Auxiliary Verb may either precede or follow the Participle. Thus, क॑र॑म॑तु कु॒म् *kar<sup>u</sup>mat<sup>u</sup> chu-m* or कु॒म् क॑र॑म॑तु *chu-m kar<sup>u</sup>mat<sup>u</sup>*, but it is considered more elegant for it to precede, when in a sentence, and not standing by itself. Thus, म्य॑ कु॒म् गर॑ क॑र॑म॑तु *mē chu-m gar<sup>a</sup> kar<sup>u</sup>mat<sup>u</sup>*, I have built a house. When standing by itself, the Auxiliary Verb usually follows.

The following is the conjugation of this tense. Regarding the formation of the Adjective Past Participle, and its declension, see p. 29.



A. FIRST CONJUGATION.

(a). Transitive verb, (c. Forms only).

'I have made,' *Lit.* 'he, she, it, etc., has (have) been made by me.'

	SINGULAR.			PLURAL.	
	Masculine. कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> .	Feminine. कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> .		Masculine. कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>i</sup> .	Feminine. कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> .
Sing.					
1	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chu-m,	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-m		कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>i</sup> chi-m.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-m.
2	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chu-th.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-th.		कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>i</sup> chi-th.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-th.
3	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chu-n.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-n.		कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>i</sup> chi-n.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-n.
Plur.					
1	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chu-h.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-h.		कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>i</sup> chi-h.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-h.
2	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chu-w.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-w.		कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>i</sup> chi-w.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-w.
3	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chu-kh.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-kh.		कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>i</sup> chi-kh.	कर्म्मन्तु कर्म्मन्तु kar <sup>m</sup> mat <sup>u</sup> chē-kh.

(b). Impersonal verb, (c. Forms only).

‘I have laughed,’ *lit.*, ‘it has been laughed by me.’

- Sing. 1.  $\frac{\text{असुमत्तु}}{\text{असुमत्तु}} \text{कुम् } as^u mat^u \text{ chu-m, I have laughed.}$   
 2.  $\frac{\text{असुमत्तु}}{\text{असुमत्तु}} \text{कुथ् } as^u mat^u \text{ chu-th, thou hast laughed.}$   
 3.  $\frac{\text{असुमत्तु}}{\text{असुमत्तु}} \text{कुन् } as^u mat^u \text{ chu-n, he has laughed.}$   
 Plur. 1.  $\frac{\text{असुमत्तु}}{\text{असुमत्तु}} \text{कुह् } as^u mat^u \text{ chuh, we have laughed.}$   
 2.  $\frac{\text{असुमत्तु}}{\text{असुमत्तु}} \text{कुव् } as^u mat^u \text{ chu-wa, you have laughed.}$   
 3.  $\frac{\text{असुमत्तु}}{\text{असुमत्तु}} \text{कुख् } as^u mat^u \text{ chu-kh, they have laughed.}$

*Pronominal Suffixes.*

When the grammatical subject (*i.e.*, the logical object) is a pronoun, it is frequently added in the shape of another pronominal suffix (nominative form). The following are the masculine forms used. Feminine forms can be easily made on the same principle:—

$\frac{\text{करुमत्तु}}{\text{करुमत्तु}} \text{कुथस् } kar^u mat^u \text{ chu-th-as, have been made-by thee-I,}$   
 thou hast made me.

So  $\frac{\text{करुमत्तु}}{\text{करुमत्तु}} \text{कुथस् } kar^u mats^u \text{ chē-th-as, thou hast made me (fem.).}$

$\frac{\text{करुमत्ति}}{\text{करुमत्ति}} \text{कुथ् } kar^i mat^i \text{ chi-th, thou hast made us (masc.).}$

There is no suffix for the first person plural.

$\frac{\text{करुमत्तु}}{\text{करुमत्तु}} \text{कुन्स् } kar^u mat^u \text{ chu-n-as, he has made me.}$

$\frac{\text{करुमत्तु}}{\text{करुमत्तु}} \text{कुवस् } kar^u mat^u \text{ chu-w-as, you have made me.}$

$\frac{\text{करुमत्तु}}{\text{करुमत्तु}} \text{कुहस् } kar^u mat^u \text{ chu-h-as, they have made me.}$

$\frac{\text{करुमत्तु}}{\text{करुमत्तु}} \left\{ \begin{array}{l} \text{कुमख् } chu-m-akh, \text{ I have made thee.} \\ \text{कुनख् } chu-n-akh, \text{ he has made thee.} \\ \text{कुख् } chu-kh, \text{ we have made thee.} \\ \text{कुहख् } chu-h-akh, \text{ they have made thee.} \end{array} \right.$	$kar^u mat^u \left\{ \begin{array}{l} \text{कुथन् } chu-th-an, \text{ thou hast made him.} \\ \text{कुवन् } chu-w-an, \text{ you have made him.} \end{array} \right.$
---	---

When the logical object is the third person, the forms of the first and third persons are not used in this way. This applies also to the plural. We thus have only the two following forms:—

$\frac{\text{करुमत्तु}}{\text{करुमत्तु}} \left\{ \begin{array}{l} \text{कुथन् } chu-th-an, \text{ thou hast made him.} \\ \text{कुवन् } chu-w-an, \text{ you have made him.} \end{array} \right.$	$kar^u mat^u \left\{ \begin{array}{l} \text{कुथन् } chu-th-an, \text{ thou hast made him.} \\ \text{कुवन् } chu-w-an, \text{ you have made him.} \end{array} \right.$
---	---

For ‘I have made him,’ we must use the full pronoun; thus,  $\frac{\text{सुह् करुमत्तु}}{\text{सुह् करुमत्तु}} \text{ suh chu-m } kar^u mat^u$ , and so for the others.



करि॑म॒ति	{	karimat <sup>i</sup> ,	कि॑मव॒ chi-m-aw <sup>a</sup> ,	I have made you.
			कि॑नव॒ chi-n-aw <sup>a</sup> ,	he has made you.
			कि॑हव॒ chi-h-aw <sup>a</sup> ,	they have made you.
करि॑म॒ति	{	karimat <sup>i</sup> ,	कि॑थख्॒ chi-th-akh,	thou hast made them.
			कि॑वख्॒ chi-w-akh,	you have made them.

B. SECOND CONJUGATION.

Neuter verb. (c. forms only).  
I have become, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	ब॒व॒म॒तु॒ कु॒स् bōv <sup>u</sup> mat <sup>u</sup> chu-s.	ब॒व॒म॒च॒ छ॒स् bōv <sup>u</sup> mat <sup>s</sup> <sup>u</sup> chē-s.	ब॒वि॒म॒ति॒ कि॒ह् bōv <sup>i</sup> mat <sup>i</sup> chih.	ब॒व्य॒म॒त्र॒ छ॒ह् bōvēmat <sup>s</sup> <sup>a</sup> chēh.
2	ब॒व॒म॒तु॒ कु॒ख् bōv <sup>u</sup> mat <sup>u</sup> chu-kh.	ब॒व॒म॒च॒ छ॒ख् bōv <sup>u</sup> mat <sup>s</sup> <sup>u</sup> chē-kh.	ब॒वि॒म॒ति॒ कि॒व bōv <sup>i</sup> mat <sup>i</sup> chi-w <sup>a</sup> .	ब॒व्य॒म॒त्र॒ छ॒व bōvēmat <sup>s</sup> <sup>a</sup> chē-w <sup>a</sup> .
3	ब॒व॒म॒तु॒ कु॒ह् bōv <sup>u</sup> mat <sup>u</sup> chuh.	ब॒व॒म॒च॒ छ॒ह् bōv <sup>u</sup> mat <sup>s</sup> <sup>u</sup> chēh.	ब॒वि॒म॒ति॒ कि॒ह् bōv <sup>i</sup> mat <sup>i</sup> chih.	ब॒व्य॒म॒त्र॒ छ॒ह् bōvēmat <sup>s</sup> <sup>a</sup> chēh.

C. THIRD CONJUGATION.

Neuter verb. (c. forms only).  
I have flown, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	वु॒फ्यो॑म॒तु॒ कु॒स् wuphyōmat <sup>u</sup> chu-s.	वु॒फ्यो॑म॒च॒ छ॒स् wuphyēmat <sup>s</sup> <sup>u</sup> chē-s.	वु॒फ्यो॑म॒ति॒ कि॒ह् wuphyēmat <sup>i</sup> chih.	वु॒फ्यो॑म॒त्र॒ छ॒ह् wuphyēmat <sup>s</sup> <sup>a</sup> chēh.
2	वु॒फ्यो॑म॒तु॒ कु॒ख् wuphyōmat <sup>u</sup> chu-kh.	वु॒फ्यो॑म॒च॒ छ॒ख् wuphyēmat <sup>s</sup> <sup>u</sup> chē-kh.	वु॒फ्यो॑म॒ति॒ कि॒व wuphyēmat <sup>i</sup> chi-w <sup>a</sup> .	वु॒फ्यो॑म॒त्र॒ छ॒व wuphyēmat <sup>s</sup> <sup>a</sup> chē-w <sup>a</sup> .
3	वु॒फ्यो॑म॒तु॒ कु॒ह् wuphyōmat <sup>u</sup> chuh.	वु॒फ्यो॑म॒च॒ छ॒ह् wuphyēmat <sup>s</sup> <sup>u</sup> chēh.	वु॒फ्यो॑म॒ति॒ कि॒ह् wuphyēmat <sup>i</sup> chih.	वु॒फ्यो॑म॒त्र॒ छ॒ह् wuphyēmat <sup>s</sup> <sup>a</sup> chēh.



## 8. THE PERIPHRASTIC PLUPERFECT TENSE.

This tense, also, is not mentioned by Īçvara-kaula. It is formed exactly like the perfect, except that the past tense of the auxiliary verb is used instead of the present. It is unnecessary to give full paradigms, the following examples will suffice.

कर्तुं अस्मि *kar<sup>u</sup>mat<sup>u</sup> ōsu-m*, I had made (him).

कर्तुं आसि *kar<sup>u</sup>mat<sup>s</sup> ās<sup>u</sup>-m*, I had made (her).

कर्तुं आसिम् *kar<sup>i</sup>mat<sup>i</sup> āsi-m*, I had made (them, masc.).

कर्तुं आसि *kar<sup>ē</sup>mat<sup>s</sup> āsa-m*, I had made (them, fem.).

बुध्नुं अस्मि *bōv<sup>u</sup>mat<sup>u</sup> ōsu-s*, I had become.

बुध्नुं अस्मि *wuphyōmat<sup>u</sup> ōsu-s*, I had flown.

Or, with double pronominal suffix.

कर्तुं अस्मि *kar<sup>u</sup>mat<sup>u</sup> ōs<sup>u</sup>-th-as*, thou hadst made me.

## B. Imperative Mood.

## 1 (a). THE PRESENT TENSE.

The terminations are (viii. ii. 5).

SINGULAR.

PLURAL.

2 ह् *h*.

2 इव् *iv*.

3 इन् *in*.

3 इन् *in*.

If the root ends in a consonant, the ह् *h* of the 2nd singular is elided (6). Thus,—

कर् *kar*, make thou.

करि *kariv*, make ye.

करिन् *karin*, let him make.

करिन् *karin*, let them make.

From दि *di*, give, which does not end in a consonant, we get for 2nd singular दिह् *dih*, not दि *dī*.

If the root of the verb contains the letter ओ *ō*, that ओ *ō* becomes ऊ *ū*, in the Imperative (7). Thus,—

रोज् *rōz*, stand,

3rd Sing. Imperat. रुजिन् *rūzin*.

तोल् *tōl*, weigh,

„ „ तूलिन् *tūlin*.

पोठ् *poṭh*, be fat,

„ „ पूठिन् *pūṭhin*.

So also, if the root contains ए *ē*, it becomes ई *ī* (7). Thus,—

नेर *nēr*, go forth,

नीरिन् *nīrin*.

शैक *ṣēk*, fear,

शैकिन् *ṣīkin*.

पेड् *pēḍ*, exude,

पीडिन् *pīḍin*.

These changes, however, do not occur in the second person singular (8). Thus, we have, रोञ् *rōz*, तोल् *tōl*, पोठ् *pōṭh*, नेर् *nēr*, शेक् *ṣēk*, पेड़् *pēḍ*.

We thus find the Present Imperative of रोञ् *rōz*, remain, to be conjugated as follows.

SINGULAR.	PLURAL.
1 रोञ् <i>rōz</i> .	रुञ्जिव् <i>rūziv</i> .
2 रुञ्जिन् <i>rūzin</i> .	रुञ्जिन् <i>rūzin</i> .

Every root ending in a vowel, takes the letter य *y* before all terminations, except that of the second person singular (10). Moreover a final इ *i* of the root is changed to य *ya(ě)*, except in the case of the verbs नि *ni*, take, दि *di*, give, and यि *yi*, come (11). We thus get the following conjugation of a verb whose root ends in a vowel.

(a) खि *khi*, eat.

SINGULAR.	PLURAL.
2 ख्यिह् <i>khěh</i> .	ख्यिव् <i>khěyv</i> .
3 ख्यिन् <i>khěyin</i> .	ख्यिन् <i>khěyin</i> .

(b) दि *di*, give.

SINGULAR.	PLURAL.
2 दिह् <i>dih</i> .	दिव् <i>diyiv</i> .
3 दिन् <i>diyin</i> .	दिन् <i>diyin</i> .

The root यि *yi*, come, is further irregular, in that, besides being conjugated like दि *di*, it also optionally takes the following form (viii. ii. 12).

SINGULAR.	PLURAL.
2 वल्ल <i>wōla</i> (not वल् <i>wōl</i> ).	वलिन् <i>wōlin</i> .
3 वलिन् <i>wōlin</i> .	वलिन् <i>wōlin</i> .

The root बव् *bōv*, become, has the following forms (14).

SINGULAR.	PLURAL.
2 बव् <i>bōv</i> .	बविव् <i>bōviv</i> .
3 बविन् <i>bōvin</i> , बयिन् <i>bōyin</i> .	बविन् <i>bōvin</i> or बयिन् <i>bōyin</i> .

The verbs (see pp. 16, 22, 37 and 49).

त्सर *tsar*, be inwardly wrathful.

फ़श् *phōç*, be inwardly wrathful.

फ़ुह *phuḥ*, be inwardly wrathful.

मर्त्त *marts*, be inwardly wrathful.

वुत्त *wuts*, be burnt.

फ़ित्त *phits*, forget.

त्यंब *tyamb*, look eagerly.

All of which are impersonal, and are only used in the third person singular, to which the appropriate pronominal suffixes of the dative are added. (viii. ii. 9).

Thus,—

त्सरिन् *tsar<sup>i</sup>n-ay*, let there be inward anger to thee, *i.e.*, be thou angry.

त्सरिन्व *tsar<sup>i</sup>n-aw<sup>a</sup>*, be ye angry.

त्सरिन्स् *tsar<sup>i</sup>n-as*, let him be angry.

त्सरिन्ख *tsar<sup>i</sup>n-akh*, let them be angry.

Regarding the vowel changes, see the following rule.

When a pronominal suffix is added to the Imperative third person singular or plural, the इ *i* of the imperative becomes *i-mātrā*, and the preceding vowel is modified. Thus,

करिन् *karin*, let him make.

करिन्म् *kar<sup>i</sup>n-am*, let him make for me.

The second person is,—

Sing. करम् *karu-m*, make thou for me.

Plur. कर्यूम् *karyū-m*, make ye for me.

When a pronominal suffix is added to the second person singular of the imperative of a root ending in a consonant, the letter उ *u* is inserted (16). Thus, करन् *karu-n*, make him or it (a very common form); करम् *karu-m*, make for me; करस् *karu-s*, make for him; करख् *karu-kh*, make for them.

As regards roots ending in a vowel, from खि *khi*, eat, we have ख्यम् *khē-m*, &c. From नि *ni*, take, दि *di*, give, and यि *yi*, come, we have दिम् *di-m*, give thou to me, &c.



When a pronominal suffix is added to the second plural imperative of any verb, इव् *iv*, becomes यू *yū* (17). Thus, कर्तृम् *karyū-m*, make ye for me; कर्तृस *karyū-s*, make ye for him; कर्तृख् *karyū-kh*, make ye for them. So from खि *khi*, eat, ख्ययूम् *khyayū-m*, &c., and from नि *ni*, दि *di*, and यि *yi*, दियूम् *diyū-m*, &c.

### 1 (b). THE MODIFIED PRESENT IMPERATIVE.

This, though not a respectful imperative, is more polite than the simple tense. It is formed by inserting the particle त *ta*. It expresses encouragement, like the Hindī करो तो *karō tō* ! It also expresses permission; thus, 'very well, if you wish to do it, do it.' The terminations are as follows (viii. ii. 14).

SINGULAR.	PLURAL.
2 त <i>tā</i> .	इतव् <i>itav</i> .
3 इतन् <i>itan</i> .	इतन् <i>itan</i> .

The terminations are all added to the root direct (15). The *i* being *i-mātrā*, a preceding vowel is modified in the 2nd plural, and 3rd sing. and plur. Thus,

SINGULAR.	PLURAL.
2 कर्त <i>kartā</i> .	कर्तितव् <i>karitav</i> .
3 कर्तितन् <i>karitan</i> .	कर्तितन् <i>karitan</i> .

So also from खार *khār*, mount, खारितन् *khāritan*; from वाल *wāl*, bring down, वालितन् *wālitan*; from रोज *rōz*, remain, 2nd sing. रोज्त *rōztā*, 3rd sing. रुजितन् *rūzitan*; from नेर *nēr*, go forth, नेर्त *nērtā*, नीरितन् *nīritan*; and from चर *tsar*, be inwardly wrathful, &c., चरितनय् *tsaritanay*, &c., (see p. 82).

Regarding roots ending in vowels we have from खि *khi*, eat.

SINGULAR.	PLURAL.
2 ख्यत <i>khētā</i> .	ख्यितव् <i>khēyitav</i> .
3 ख्यितन् <i>khēyitan</i> .	ख्यितन् <i>khēyitan</i> .

For नि *ni*, take, दि *di*, give, and यि *yi*, come, we have, however, the following forms.

SINGULAR.	PLURAL.
2 दित <i>dita</i> .	दियितव् <i>diy<sup>i</sup>ta<sup>v</sup></i> .
3 दियितन् <i>diy<sup>i</sup>tan</i> .	दियितन् <i>diy<sup>i</sup>tan</i> .

The pronominal suffixes are added regularly, except that in the second plural, अव् *av* becomes ओ *ō* (18). Thus, क<sup>1</sup>रितोम् *kar<sup>i</sup>tō-m*, make ye for me; क<sup>1</sup>रितोन् *kar<sup>i</sup>tō-n*, make ye him; क<sup>1</sup>रितोस् *kar<sup>i</sup>tō-s*, make ye for him; क<sup>1</sup>रितोख् *kar<sup>i</sup>tō-kh*, make ye for them.

## 2. THE FUTURE IMPERATIVE.

This is formed by adding इजि *i<sup>z</sup>i* if the root ends in a consonant, and जि *zi* if it ends in a vowel. Before इजि *i<sup>z</sup>i*, a preceding vowel is modified (viii. ii. 22, 24). This tense does not change for number or person. It means 'you, or he, should do a thing at some future time,' or 'make a practice of doing it.' Thus

- त्सह् क<sup>1</sup>रिजि *ts<sup>h</sup> kar<sup>i</sup>zi*, thou shouldest do.  
 त्हि क<sup>1</sup>रिजि *tō<sup>h</sup> kar<sup>i</sup>zi*, you should do.  
 सुह् क<sup>1</sup>रिजि *suh kar<sup>i</sup>zi*, he should do.  
 तिम् क<sup>1</sup>रिजि *tim kar<sup>i</sup>zi*, they should do.

So also from खार *khar*, mount, खारिजि *khār<sup>i</sup>zi*; from वाल *wāl*, bring down, वालिजि *wāl<sup>i</sup>zi*; from रोज *rōz*, stand, रुजिजि *rūz<sup>i</sup>zi*; and from नेर *nēr*, go forth, नीरिजि *nīr<sup>i</sup>zi*. I cannot find that this form is used with impersonal verbs like चर *tsar* etc., mentioned when dealing with the Simple Imperative.

As regards verbs ending in a vowel, we have from खि *khi*, eat, खिजि *khēzi*; so also in other cases, but from नि *ni*, take, दि *di*, give, and यि *yi*, come, we have दिजि *dizi*, etc.

When the pronominal suffixes अम् *am* and अस् *as* are used with this form, जि *zi* becomes ज्य *zya*. (viii. ii. 25).

Thus क<sup>1</sup>रिज्यम् *kar<sup>i</sup>zy-am*, you should make me, or for me.

So क<sup>1</sup>रिज्यस् *kar<sup>i</sup>zy-as*, you should make for him.



In other cases, the जि *zi*, is unchanged.

Thus क॑रिजि॒य् *karizi-y*, he should make for thee.

[NOTE. My Paṇḍit also says क॑रिज्यन् *karizy-an*, not क॑रिजिन् *karizin*; so also he says क॑रिज्यव *karizy-aw<sup>a</sup>*, and क॑रिज्यख् *karizy-akh*].

### 3. THE PAST IMPERATIVE.

This is formed by adding हे *hē* for all persons and numbers to the Future Imperative (viii. ii. 23). It means 'you should have made so and so,' implying that he had not done it.

Thus क॑रिजि॒हे *karizihē*, thou shouldst, you, he, or they, should have made.

Pronominal suffixes are added regularly (25). Thus क॑रिजि॒हेम् *karizihē-m*, you should have made for me.

## C. Benedictive Mood.

### 1. FUTURE TENSE.

This tense expresses a wish. It is formed from the Pluperfect Indicative, by substituting the following terminations (viii. ii. 26).

SINGULAR.	PLURAL.
2 य॒क् <i>yakh</i> .	इ॒क् <i>iv</i> .
3 य॒न् <i>yan</i> .	य॒न् <i>yan</i> .

The tense expresses a wish. Thus, ल॒क्ष्यन् *laṣyan*, may he live long. The following is a specimen of the conjugation of the tense of the verb कर *kar*, make; Pluperfect क॒र्यान् *karyā-n* he made.

'Mayst thou make, &c.'

SINGULAR.	PLURAL.
2 क॒र्य॒क् <i>karyakh</i> .	क॒रि॒व <i>kariv</i> .
3 क॒र्य॒न् <i>karyan</i> .	क॒र्य॒न् <i>karyan</i> .

So from र॒न *ran*, cook; 3rd sing. Plup. र॒ज्जान् *rañā-n*; 3rd sing. Bened. र॒ज्यन् *rañyan*. Similarly जे॒ज्यन् *zēñyan*, may he conquer.

Roots ending in स *s* change the final स *s* to श *ṣ*. Thus, from ल॒स् *las*, live long; 3rd sing. plup. ल॒त्ता॒व् *lātshāv*; but 3rd sing. Bened. ल॒क्ष्यन् *laṣyan*. So also, from आ॒स *ās*, be, आ॒क्ष्यन् *āṣyan*.



The verb **चाव** *chāv*, use, has for its second singular Bened. either **चायख्** *chāvyakh* or **चाय्यख्** *chāyyakh*. The latter form is peculiar to the second person singular (27).

The verb **बव** *bōv*, be, become, changes its final **व** *v* to **य** *y* throughout. Thus, **बय्यन्** *bōyyan* (not **बव्यन्** *bōvyan*), may it be; **म बय्यन्** *ma bōyyan*, may it not be, God forbid! (26).

Pronominal suffixes are added in the usual way. Thus, **लय्यनय्** *laçyan-ay*, may he live for thee! **पोष्यनय्** *pōṣyan-ay*, may he be victorious for thee!

This tense only occurs in the above verbs (26).

## D. Conditional Mood.

### 1. PRESENT FUTURE TENSE.

This is the same as Future Indicative. An example of its use is **बय गङ् सुह् वुक्कन्** *bō-y gatsh<sup>a</sup>, suh wucha-n*. If I go, I shall see him. **बय्** *bōy* is contracted from **बुह्** *bōh*, I, and **अय्** *ay*, if. The object is mentioned twice. First fully in **सुह्** *suh*, and again as a pronominal suffix (**न्** *n*).

### 2. THE PAST CONDITIONAL TENSE.

This tense is used if things are spoken of that might have, but have not, happened. Thus, **रुद् अय् पयिहे खक् सपजिहे** *rūd ay pēyihē, sōch sapazihē*, if there had been rain, there would have been plenty. It is conjugated as follows (viii. ii. 32).

SINGULAR.	PLURAL.
1 <b>करहा</b> <i>karahā</i> , (if) I had made.	<b>करहाव्</b> <i>karahāv</i> .
2 <b>करहाख्</b> <i>karahākh</i> ,	<b>करिहीव्</b> <i>kar<sup>i</sup>hīv</i> .
3 <b>करिहे</b> <i>karihē</i> ,	<b>करहान्</b> <i>karahān</i> .

NOTES. (1) When the last syllable contains the vowel **आ** *ā*, that vowel is always modified. This is not mentioned by Īçvara-kaula, but is a fact.

(2) The short *i* in the second person plural is *i-mātrā*, and modifies the preceding root vowel when possible.

Verbs ending in vowels are declined as follows, inserting **म्** *m* in the first person, as in the Future Indicative.

## SINGULAR.

## PLURAL.

- |   |                                    |                     |
|---|------------------------------------|---------------------|
| 1 | ख्यमहा khyamahā, (if) I had eaten. | ख्यमहाव् khyamahāv. |
| 2 | ख्यहाख् khyahākh.                  | ख्यिहीव् khēyihīv.  |
| 3 | ख्यिहे khēyihē.                    | ख्यान khyahān.      |

From नि *ni*, take, दि *di*, give, and यि *yi*, come, we have as follows.

## SINGULAR.

## PLURAL.

- |   |                |                   |
|---|----------------|-------------------|
| 1 | दिमहा dimahā.  | दिमहाव् dimahāv.  |
| 2 | दिहाख् dihākh. | दिहिहीव् diyihīv. |
| 3 | दियिहे diyihē. | दिहान् dihān.     |

Pronominal suffixes are added as follows :—

Added to 1st person.	{	करहाम् karahā-m, (if) I or we had made myself or for myself.	
		करहाय् karahā-y,	„ thee, or for thee.
		करहाव् karahā-w <sup>a</sup> ,	„ you, or for you.
		करहान् karahā-n,	„ him.
		करहास् karahā-s,	„ for him.
		करहाख् karahā-kh,	„ them, or for them.
Added to 2nd person singular.	{	करहाम् karahā-m, (if) thou hadst made me, or for me.	
		करहान् karahā-n,	„ him.
		करहास् karahā-s,	„ for him.
		करहाख् karahā-kh,	„ them, or for them.
Added to 2nd person plural.	{	करिह्यम् karīhyū-m, (if) you had made me or for me.	
		करिह्यन् karīhyū-n,	„ him.
		करिह्यस् karīhyū-s,	„ for him.
		करिह्यख् karīhyū-kh,	„ them, or for them.
Added to 3rd person singular.	{	करिहेम् karihē-m, (if) he had made me or for me.	
		करिहीय् karihī-y,	„ thee, or for thee.
		करिहेव् karihē-w <sup>a</sup> ,	„ you, or for you.
		करिहेस् karihē-s,	„ him, or for him.
		करिहेख् karihē-kh	„ them, or for them.



Added to 3rd person plural.	{	करहानम् <i>karahān-am</i> ,	if they had made me or for me.
		करहानय् <i>karahān-ay</i> ,	thee or for thee.
		करहानव <i>karahān-aw<sup>a</sup></i> ,	you or for you.
		करहानस् <i>karahān-as</i> ,	him or for him.
		करहानख् <i>karahān-akh</i> ,	them or for them.

Note.—All the forms added to the second person are irregular; and also the suffix of the second person singular, when added to the verb in the third person singular.

The feminine impersonal verbs a चर *tsar*, be inwardly angry, etc., (see pp. 16, 22, 37, 49, 54, 68 and 82) are conjugated as follows:—

चरिहेम् *tsarihē-m*, (if) there had been inward anger to me; (if) I had been inwardly angry.

अस्म्य चरिहे *asē tsarihē*, (if) we had been inwardly angry.

चरिहीय् *tsarihī-y*, if thou hadst been                    "                   "

चरिहेव *tsarihē-w<sup>a</sup>*, if you had been                         "                   "

चरिहेस् *tsarihē-s*, if he had been                             "                   "

चरिहेख् *tsarihē-kh*, if they had been                       "                   "

This tense may also be used in expressions like the following:—

सुय् करिहे *su-y karihē*, even he did it. That is to say, 'why did you do it? It was his business, and he has done it already.' (35).

## APPENDIX.

### LIST OF KĀÇMĪRĪ VERBS ARRANGED ACCORDING TO CONJUGATIONS AND FINAL LETTERS.

As the forms taken by a Kāçmīrī Verb depend partly on the Conjugation to which it belongs, and partly on the final letter of its root, the following list of Verbal Roots is arranged under Conjugations, and then alphabetically according to the final letter of each root.

For the meaning of these roots, and the form of the Past and Aorist Tenses of each, the reader is referred to the List of Kāçmīrī Verbs given *ante*, Vol. LXV, Pt. I, pp. 314 and ff.

#### FIRST CONJUGATION.

*khi, ci, di, ni, hi.*

*khisk, chak, chik, tak, tuk, t<sup>a</sup>k, thāk, thuk, dak, truk, thyak, thök, drök, phak, phuk, phūk, phrak, bak, brak, çēk, çrök, suk, hyak.*



*jakh, lakh, likh, lēkh.*

*tsyang, zāg, tǎg, dag, phǎg, būg, mang, rang, lang, lāg, wung, wōlang, hag.*

*khar<sup>a</sup>c.*

*khǎch, tach, buch, bēch, much, rach, wuch, hyachh.*

*mǎj.*

*tsarts, nats, phits, marts, wǎts, wuts.*

*yitsh, kǎtsh, pritsh, britsh.*

*arz, kanz, khūnz, graz, nyawāz, pāz, pūz, prinz, baz, buz, bōz, māz, waz, sōz.*

*kapat, kǎt. khat, chǎt, tsat, tsūt, tsēt, tshat, dǎt, pit, prāt, rat, lūt, wat, wāt.*

*wuth.*

*kad, gand, tshand, tshād, tsād, tād, mand, mād, lad, sad, hyad.*

*prin.*

*kat, khut, nyat, çrut, s<sup>a</sup>t.*

*math.*

*ārad, gind, gund, pad, pōnd, mand, lad, wad, wand, vyand, sād.*

*an, ātshan, ān (=an), k<sup>a</sup>n, khan, chān, tsān, tsēn, tshun, zān, zēn, t<sup>a</sup>san, dōn, d<sup>a</sup>n, pachān, parzan, pilan, put<sup>a</sup>san, prazan, phān, mān, mun, mēn, ran, lōn, lōn, wakhan, wan, vyatshan, wōn.*

*krp, khap, gup, chap, tsāp, zap, tap, tyap, tap, trap, thip, dap, nap.*

*chōmb, tsōmb, tōmb, trōmb, lab.*

*kham, cum, dam, lam, wām, hum.*

*kāy, dōy, d<sup>a</sup>y, pay, lāy, wāy.*

*alar, āpar, āwar, katar, kar, kār, kūr, khār, gar, gār, gēr, gōr, cār, cīr, char, chēr, chōr, jar, jūr, tsar (be inwardly wrathful), tsār, tsūr, zar, tār, tōvar, thur, darr, dār, par, pār, pyatar, pūr, pair, phir, phukār, phyār, bagār, bar, mathār, mar (unite), mahār, mār, mu<sup>a</sup>tsar, musar, mūtr, mūr, yār, yēr, rāwar, latār, lār, lūr, wathar, war, wahār, wār, wit<sup>a</sup>tsār, wōkhar, wōthar, wōphar, wur, wusar, wōr, çēr, sandar, sandār, sar, sār, sōr, hahar, hār, hōr.*

*anz<sup>a</sup>r, ab<sup>a</sup>r, āz<sup>a</sup>r, āt<sup>a</sup>r, ād<sup>a</sup>r, kanz<sup>a</sup>r, khand<sup>a</sup>r, ganz<sup>a</sup>r, grāç<sup>a</sup>r, chak<sup>a</sup>r, chind<sup>a</sup>r, chōñ<sup>a</sup>r, chōp<sup>a</sup>r, tsīñ<sup>a</sup>r, tsōk<sup>a</sup>r, tsyat<sup>a</sup>r, tshyat<sup>a</sup>r, tshyav<sup>a</sup>r, tshōt<sup>a</sup>r, zīth<sup>a</sup>r, zuv<sup>a</sup>r, zōv<sup>a</sup>r, z<sup>a</sup>jar, dakh<sup>a</sup>r, tats<sup>a</sup>r, tañ<sup>a</sup>r, tīz<sup>a</sup>r, tröp<sup>a</sup>r, thaz<sup>a</sup>r, dāñ<sup>a</sup>r, dōb<sup>a</sup>r, dūntsh<sup>a</sup>r, nāñ<sup>a</sup>r, nāç<sup>a</sup>r, nik<sup>a</sup>r, nōm<sup>a</sup>r, nōw<sup>a</sup>r, nōm<sup>a</sup>r, paj<sup>a</sup>r, paz<sup>a</sup>r, pat<sup>a</sup>r, pās<sup>a</sup>r, pīth<sup>a</sup>r, puç<sup>a</sup>r, pūth<sup>a</sup>r, phas<sup>a</sup>r, phās<sup>a</sup>r, phut<sup>a</sup>r. bad<sup>a</sup>r, banz<sup>a</sup>r, bal<sup>a</sup>r, bāg<sup>a</sup>r, bāj<sup>a</sup>r, bēñ<sup>a</sup>r, bram<sup>a</sup>r, manz<sup>a</sup>r, maç<sup>a</sup>r, mōt<sup>a</sup>r, mōnd<sup>a</sup>r, mūntsh<sup>a</sup>r, yat<sup>a</sup>r, ratsh<sup>a</sup>r, wad<sup>a</sup>r, vēz<sup>a</sup>r, vēñ<sup>a</sup>r, vyat<sup>a</sup>r, vyad<sup>a</sup>r, vyap<sup>a</sup>r, vyav<sup>a</sup>r, wōw<sup>a</sup>r, çūb<sup>a</sup>r, sañ<sup>a</sup>r, sanz<sup>a</sup>r, sēz<sup>a</sup>r, sōmb<sup>a</sup>r, hat<sup>a</sup>r, hōkh<sup>a</sup>r, hōb<sup>a</sup>r, hōm<sup>a</sup>r.*

*ahal, khōl, gāl, chal, tsāl, tsyakhāl, tsyall, tshal, zāl, z<sup>a</sup>l, tāl, dāl, tal, tāl, tul, tōl, thal, dal, nyangal, pal, pāl, bōl, mal, lōl, wal, wāl, wōlal, sambāl.*

āyav, ārav, ālav, kamav, kōkav, k<sup>a</sup>tsav, gilav, gyav, gulav, chōkav, z<sup>a</sup>rav, tōkav, dakhav, dūlav, tav, trōmbav, thav, dabav, dav, dōgav, d<sup>a</sup>nav, nēchav, pākav, pyav, pīnav, pōrav, phālav, phētsav, phirav, manav, milav, mōlav, mōrav, ranzav, rinzav, r<sup>a</sup>kav, latav, lulav, lithav, lyav, wazav, wanav, wav, vyav, wōhav, sagav, sōkhav, surav, sulav, h<sup>a</sup>sav.

abasāv, arpāv, alarāv, āparāv, āwarāv, kapatāv, kamanāv, krāv, khōkhalāv, guzarāv, catāv, cāv, cukāv, chāv, tsōg<sup>a</sup>nāv, t<sup>h</sup>agāv, dulanāv, tāv, tōvarāv, trakarāv, trag<sup>a</sup>nāv, trāv, thāv, dāv, dōg<sup>a</sup>nāv, dōdarāv, d<sup>a</sup>ṣrāv, nahāv, nāv, nyāv pachatāv, patāv, parkhāv, parzanāv, pāv, pilanāv, prazanāv, prāv, pharkāv, baḍāv, baṛ<sup>a</sup>kāv, bāv, mardāv, milanāv, mutsarāv, musarāv, mūtrāv, ranzanāv, rāwarāv, laṭāv, laḍāv, watharāv, wahārāv, wōkharāv, wuḍāv, wōtharāv, wusarāv, ṣag<sup>a</sup>nāv, saganāv, satāv, sandarāv, sāv, sōkhanāv, hāv, h<sup>a</sup>sanāv.

ad<sup>a</sup>rāv, anz<sup>a</sup>rāv, ab<sup>a</sup>rāv, ād<sup>a</sup>rāv, kanz<sup>a</sup>rāv, khaṇḍ<sup>a</sup>rāv, ganz<sup>a</sup>rāv, grāṣ<sup>a</sup>rāv, chaḥ<sup>a</sup>rāv, chaṭs<sup>a</sup>rāv, chiv<sup>a</sup>rāv, chōñ<sup>a</sup>rāv, chōp<sup>a</sup>rāv, tsīñ<sup>a</sup>rāv, tsōk<sup>a</sup>rāv, tsōm<sup>a</sup>rāv, tshyṭ<sup>a</sup>rāv, tshyav<sup>a</sup>rāv, tshōt<sup>a</sup>rāv, zīth<sup>a</sup>rāv, zuv<sup>a</sup>rāv, zōv<sup>a</sup>rāv, ḍakh<sup>a</sup>rāv, taṭs<sup>a</sup>rāv, tañ<sup>a</sup>rāv, tīz<sup>a</sup>rāv, traṭs<sup>a</sup>rāv, traṣ<sup>a</sup>rāv, trōṣ<sup>a</sup>rāv, thaṣ<sup>a</sup>rāv, ḍad<sup>a</sup>rāv, ḍāñ<sup>a</sup>rāv, dōb<sup>a</sup>rāv, dūntsh<sup>a</sup>rāv, drōg<sup>a</sup>rāv, d<sup>a</sup>ṣrāv, nañ<sup>a</sup>rāv, naṭ<sup>a</sup>rāv, nāṣ<sup>a</sup>rāv nik<sup>a</sup>rāv, nōm<sup>a</sup>rāv, nōv<sup>a</sup>rāv, nōm<sup>a</sup>rāv, paj<sup>a</sup>rāv, paṣ<sup>a</sup>rāv, paṭh<sup>a</sup>rāv, pās<sup>a</sup>rāv, piṭ<sup>a</sup>rāv, pīth<sup>a</sup>rāv, puṣ<sup>a</sup>rāv, pūth<sup>a</sup>rāv, phāṣ<sup>a</sup>rāv, phuṭ<sup>a</sup>rāv, baṣ<sup>a</sup>rāv, baḍ<sup>a</sup>rāv, baḍ<sup>a</sup>rāv, banz<sup>a</sup>rāv, baḷ<sup>a</sup>rāv, bāg<sup>a</sup>rāv, bāj<sup>a</sup>rāv, bēñ<sup>a</sup>rāv, bram<sup>a</sup>rāv, maṭs<sup>a</sup>rāv, maṇz<sup>a</sup>rāv, maṣ<sup>a</sup>rāv, māñ<sup>a</sup>rāv, mōt<sup>a</sup>rāv, mōṇḍ<sup>a</sup>rāv, mōḍ<sup>a</sup>rāv, mūntsh<sup>a</sup>rāv, yaṭ<sup>a</sup>rāv, raṭsh<sup>a</sup>rāv, lyad<sup>a</sup>rāv, lūk<sup>a</sup>rāv, waḍ<sup>a</sup>rāv, vēz<sup>a</sup>rāv, vēñ<sup>a</sup>rāv, vyath<sup>a</sup>rāv, vyad<sup>a</sup>rāv, vyap<sup>a</sup>rāv, vyav<sup>a</sup>rāv, wuk<sup>a</sup>rāv, wug<sup>a</sup>rāv, wōw<sup>a</sup>rāv, ṣūb<sup>a</sup>rāv, sañ<sup>a</sup>rāv, sēz<sup>a</sup>rāv, sēñ<sup>a</sup>rāv, sōg<sup>a</sup>rāv, sōts<sup>a</sup>rāv, srōg<sup>a</sup>rāv, haṭ<sup>a</sup>rāv, haṇḍ<sup>a</sup>rāv, kṛth<sup>a</sup>rāv, hōkh<sup>a</sup>rāv hōts<sup>a</sup>rāv, hōb<sup>a</sup>rāv, hōm<sup>a</sup>rāv.

tsuv, tuv, duv, riv, ruv, liv, siv, suv.

kaṣ, krēṣ, paṣ, phēṣ, phuṣ, phōṣ, phēṣ, braṣ, ṣāṣ, sōrṣ.

ḍēṣ, bāṣ, muṣ, waṣ, ṣaṣ.

abas, as, kas, kās, kh<sup>a</sup>s, tsas, zōs, t<sup>a</sup>s, thās, das, mus, r<sup>a</sup>s, s<sup>a</sup>s.

kuh, khah, g<sup>a</sup>h, ts<sup>a</sup>h, pih, puh, muh, sah.

## SECOND CONJUGATION.

thak, pak.

samakh, hōkh.

tag, lag, ṣōgg.

k<sup>a</sup>ts, khōts, pats, rōts, vyats, hōts.

gatsh, (be proper).

daz, [palaz], rōz, wōpaz, sapaz.

[palat], phat, phut, rōt (also 3rd).

bōḍ.

wāt.



wöth.

sapad.

tshyann, [pun], sapan.

wup, çrap. (Both these also optionally 3rd Conj. in Plup.).

pray, lay, way.

khar, tar, [prār], phar, phēr, [phōr], mar (die), sōr.

gal, tsal, dal, dōl (or dōl), phal, phöll, mēl.

bōv, rāv.

[naç] [tōş], dōş, pōş, maş, rōş.

ās, khas, phas, bas, [bās], las, lōs, was, [wōbas].

bēh.

### THIRD CONJUGATION.

zi, pi, yi.

grak, camak, tsök, thik, dök, nik, lök, wök.

thag, tang, drög, sög, srög.

bach.

mandach.

ats, gröts, tsöts, tshöts, trats, möts, lëts, çröts.

atsh, gatsh(go).

tēz, paz, bāwaz, braz, ranz, laz, wuz.

kṛt, krat, gyamat, gurat, tshyat, tshöt, töt, naṭ, paṭ, pīt, prakhat, möt, rōṭ (also second), wöt, haṭ.

kāth, kuṭh, krēth, tsamath, zēth, tyath, tōth, drēth, nāth, path, pōth, brēth, mēth, vyath, çith, çriṭh, hāth.

aḍ, pēḍ, baḍ, buḍ, möḍ, r<sup>a</sup>ḍ, lyad, wuḍ.

tūran, prān, r<sup>a</sup>n, wuṣn.

chat, zōt, tat, mat, r<sup>a</sup>t, löt, wōnnat, söt.

pāth.

and, tund, thad, pyad, bād, brād, wud, syad, çöd (this is a better spelling than çöddh).

āman, kān, kyann, kṛhan, gan, guman, chan, chōnn, tshāṭtshan, tan, tīlan, nan, pākan, pran, ban, basan, bākhan, byann, lahan, l<sup>a</sup>han, wōgan, wun, çig<sup>a</sup>n, san, syann, hān, hāman, hōn, h<sup>a</sup>n.

kāmp, kup, nāp, pap, paşp, yāp, wup (optionally in Pluperfect), vyap, çrap (optionally in Pluperfect), hap.

wuph.

kōb, gōb, tyamb, dub, tyamb, phab, ramb, lūb, çūb.

garm, tsam, tham, nam, bram, wōm, çam, sam, ham.

biy, l<sup>a</sup>y, wuy.

ad<sup>a</sup>r, yīr, kahar, kātsar, kāyar, kāw<sup>a</sup>r, kūr, khōkhar, khōr, gīr, gōwar, cōkhar, tsar (increase), tshar, zīgar, zōgar, zōzar, thahar, ḍar,



*tūr, trakar, trōr, thar, thā̃thar, thār, dar, dōdar, dūr, dōr, nēr, pīr, pōr, phakar, bahar, bā̃bar, bigar, mōḍ<sup>a</sup>r, mōr, lyad<sup>a</sup>r, lōr, vyad<sup>a</sup>r, vyalar, vyasar, wukar, wudar, wōbar, sakhar, sā̃gar, syand<sup>a</sup>r, sīr, sōsar, hakar, hanḍ<sup>a</sup>r, har, h<sup>a</sup>r.*

*al, kal, kumal, kōl, khal, gā̃gal, gēl, grā̃gal, chōkal, zal, ṭal, ḍyal, tambal, tēl, nīl, pil, piṣal, pōl, prazal, phā̃phal, bal, mamal, mōkal, wigal, wōzal, wōtal, wōṣal, wōl, ṣahal, hal, hā̃kal, hīl, h<sup>a</sup>l.*

*chiv, tshyav, zuv, nav, srav.*

*trōṣ.*

*āwas, ḍōs, tras, pis, pras, ras, lis, vis, wōlas, wōs.*

*gōh, l<sup>a</sup>h, wuh.*

